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Ἀρχαί;

OR, THE

EVENINGS OF SOUTHILL.

BOOK I.

BY NICHOLAS SALMON,

AUTHOR OF STEMMATA LATINITATIS, AND OTHER
PHILOLOGICAL WORKS.

LONDON:

PRINTED FOR THE AUTHOR,

AND SOLD BY J. MAWMAN, NO. 22, POULTRY.

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REMARKS ON THE

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TO
LADY ELIZABETH WHITBREAD,

THE AUTHOR MOST HUMBLY DEDICATES
THIS FIRST BOOK OF
THE EVENINGS OF SOUTHILL,
THE RESULT OF RESEARCHES HE HAS MADE,
IN CONSEQUENCE OF
HER LADYSHIP'S ANXIOUS WISH
THAT HER CHILDREN
SHOULD BE WELL GROUNDED IN THE
PRINCIPLES OF LANGUAGES;
INTREATING HER
TO CONSIDER THE LIBERTY
HE TAKES
AS A PROOF OF
HIS GRATITUDE, AND RESPECTFUL
ATTACHMENT.

Southill-House, June 1806.

BY

JAMES HENRY HARRISON

THE AUTHOR OF "THE LIFE OF SAMUEL JOHNSON"

AND "THE LIFE OF JAMES HENRY HARRISON"

AND "THE LIFE OF JAMES HENRY HARRISON"

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PREFACE.

THE first book of "The Evenings of Southill" which the Author now offers to the Public, will, he hopes, be perused with attention, as well as indulgence; and should it be found to contain precepts capable of removing some of the difficulties which attend the study of language, he will experience no small degree of pleasure in having been so far useful.

"Language (says Mr. Horne Tooke) is an art, and a glorious one,—whose influence extends over all the others; and in which, finally, all sciences must centre."—If it be true, then, that language influences all other arts, so as to become the very centre whence they flow, it is to language we ought to apply our first care; nor can we begin too soon to teach our children to reason on the value of words, and on the various ways of employing them to advantage.

But it may be said: Children are incapable of reasoning.—It is true they do not often reason on the same subjects, nor in the same manner, as men;

men; because their occupations are different, and they have not the same stock of acquired ideas.—They, however, have the same faculty; we daily see that a child, of the most tender age, will attempt to discover the cause of an effect which he perceives; and that if he cannot succeed of himself, he will apply to some one for assistance.—It is not to be inferred from this, that the Author approves of presenting children with dry investigations on language; he has nothing more in view than that they should be properly instructed in the principles of language in general; which cannot be effected without a clear understanding of what those principles are,

The learned Author of “The Diversions of Purley” has done much towards explaining the nature of those parts of speech which, before, were but little known or attended to: but truth requires the Author of “The Evenings of Southill” to confess, that, in his opinion, much still remained undone in this department of Grammar.—He has ventured, on some occasions, to question the validity of Mr. Tooke’s Etymologies: how justly he has done this, it remains with the public to determine.

Whatever may be the opinion of those who shall give this work an attentive perusal, the Author trusts they will receive his labours with candour.—He is at a time of life, when infirmities have overtaken him, and he has been able
to

to devote to etymological researches, that portion of time only which his health required should be allowed for relaxation, and freedom from severe study.

The subject appears to him so very important, that he cannot but express a desire to see such errors as he may have fallen into, fully detected; any communication, therefore, which may tend to improve the plan he has pursued, will be thankfully received.

Ἀρχαί;

OR,

THE EVENINGS OF SOUTHILL.

BOOK I.

The Dialogue is between the Author and a Mr. By.
Several points of great importance to all nations are
discussed; if done with success, the completion of the
Author's undertaking may become of universal utility.*

I. S. **WHAT!** Is it you, my dear *By*?—Welcome to Southill, dearest of my friends! I take it exceedingly kind of you to afford me an opportunity to thank you again, personally, for having introduced me to your numerous relatives: they have indeed been, ever since, emulous in serving me. What can I do in return for all your favours?

1. *B.* Do me justice, and rescue my name from the

* The monosyllable *By* may appear, to people who dislike any name which so soon dies away in one's mouth, a very insignificant appellation; but the Author is so much indebted to that monosyllabical friend, that he chose to converse with him in preference to any other individual.

disgrace it has undergone; I came here on purpose to request it of you.

II. S. It is my duty to do all in my power to show myself worthy of the friendship with which you honour me. Any attempt to disgrace you, is an attempt to disgrace myself. Let me know what you expect from me.

2. B. Having heard that you intended to publish a work on certain relatives of mine settled in France, and different parts of the world, I supposed that you would have occasion to speak of me and my English kindred. Many have been the writers who strove to ascertain how we came to be what we are; but, if one of them succeeded in two or three instances, he failed in all the rest, and presented to his readers mere conjectures which proved of little or no service. I am particularly anxious that the subject should be so handled that literature might derive substantial benefit from it; and fearing that you might suffer yourself to be led away by the silly genealogies which, every where, have been imposed upon men concerning us, I determined to come and inquire how far you had made yourself acquainted with the high dignities and functions to which we are entitled, in the world, either by our noble origin, or by the great things we have performed, and still are daily performing.

III. S. In this, my dear little *By*, I see an additional favour conferred on me: you wish to *guide* me in the work I have undertaken.

3. B. I do not precisely know which predominates, in the step I have taken, my friendship to you, or my desire of making you open the eyes of a great man in your line. He has wronged me very much. His learning indeed is so very extensive, that people have been afraid to attempt doing me justice: but, with the assistance I can afford you, if it be necessary to give you any,
I hope

I hope that the world will be undeceived, and behold me, in your *Ἀρχαί*, very differently from what I have been described to be in the *Ἑσπερα προεβντα**.

IV. S. My dear little *By*, I dare say that no man is more open to conviction than the one you allude to: I am even sure that he will feel great satisfaction in seeing that he has roused in me the desire of seconding his views: I am now fighting under his banner. If, in my efforts to distinguish myself; I do any thing that may deserve praise, the glory ought, from the custom established in the navy and in the army, to be his, as much as; if not more than, mine; nor is there any necessity for me to quote precedents on this point. The ground he has chosen to fight upon could not be better: having, however, perceived that he has not always been able to procure the best arms for fighting with that advantage

* The author of the present work had, in his *prospectus*, given the *Silves of Southill* for a second title; but some persons having objected to the word *Silve*, not yet used in English (as *Sylvā* in Spanish, *Selva* in Italian, *ἄν* in Greek, *Silve* in French), to express *occasional thoughts and reflections thrown upon paper as they occur, to be afterwards revised and distributed into the places which may suit them best in some work or other*; he has deemed it proper to change the intended second title into *The Evenings of Southill*, retaining for first title *Ἀρχαί* (*Archai*, which means *Origins*), because of the Greek title chosen by Mr. Horne Tooke to express *winged words*. By *Archai* or *the Evenings of Southill*, the reader is therefore to understand something equal to "*Origins are the Evening Amusements of Southill.*"

The Author has been advised to separate the English part from the French, and to begin with a review of some of the English Propositions, in order that the English reader may be the better prepared for entering into the discussions of the French Propositions; and discovering the affinity which must exist between the two languages; though the words appear very different.

which would have rendered his victories decisive, I have sought for, and am now ready to supply him with, such arms; nor do I doubt but he will cheerfully contribute to my success in that battle wherein I am soon to act as commander in chief. Even then he will share in my triumph, if I deserve a triumph.

4. B. After all; the field of battle he has chosen, and that which you seem to choose yourself, has been pointed out by Aristotle, and many other ancients, and, among the moderns, by Schultens, Walkenaer, Lennep, Hemsterhus, &c. &c. who have not been victorious.

V. S. True; but the hints they have given may be usefully applied. They have failed, it must be confessed; but their failure has been only because they had not discovered the weapons which would have insured them complete success. *They* all aimed at being useful, and *we* aim at being useful: Mr. H. Tooke, by his *Diversions of Purley*; and I, by my *Evenings of Southill*.

5. B. Let us come to the point. I say that the learned Author whom you have just mentioned, having wronged me, I claim to be restored to those functions of which I have been unjustly deprived, by him more particularly than by any other: and, fearing you should, out of veneration for the man, repeat his assertions, I demand of you to state what your researches have enabled you to know of my Ancestors, and of the dignities with which, from fathers to sons, I, and my relatives, settled in different countries, have been invested.

VI. S. The Author of the *Επεα πλεονεκτα* has allotted to you a subordinate rank, I confess. He was not acquainted with the power you possess. Perhaps it was your fault. Had you hinted to him the different branches of your family, his acute mind would not have suffered

him

him to fall into any error concerning you. He supposed you to be the offspring of the insignificant *Bitb*; insignificant, I say, since one may, in the cases he has mentioned, do very well without it: is that the subject of your complaint?

6. B. Yes; and what do you intend to say on my account?

VII. S. I mean, contrary to his assertions, to prove that, in very many circumstances, you derive your name from words which do not merely denote existence, but which actually signify *operating, creating, making, forming, influencing*, or the like; that you appear as a *fore-runner*, to whoever or whatever is *causing, has been causing, or will be causing* any thing to happen; that, consequently, on many occasions, you act as a *forerunner* to God himself, the *Creator* of all things*: I mean to prove that you, and your relatives, whether here or abroad, have always been, and will ever be, the forerunners of those that have performed, or shall perform, such actions as are reputed the most glorious†: but, at the same time, from my wish to be strictly just, I must add that you, and your relatives, may be found to be the *forerunners* of those that perform the basest actions‡.

* The universe WAS CREATED BY GOD.—i. e. The universe WAS CREATED: (the) OPERATOR (in this wonderful creation, was)—GOD—Both constructions are equal to “GOD CREATED the universe.”

† Darius WAS VANQUISHED BY ALEXANDER—i. e. Darius WAS VANQUISHED: (the) OPERATOR (of this state of Darius, was) ALEXANDER—Both constructions are equal to ALEXANDER VANQUISHED Darius.

‡ Abel WAS MURDERED BY CAIN, his brother—i. e. Abel WAS MURDERED: (the) OPERATOR (of this vile murder, was) CAIN his brother—Both constructions are equal to CAIN MURDERED his brother Abel.

7. B. You seem indeed to know us thoroughly, by giving it to be understood that each of our names is equal to these indefinite expressions *who*, or *what*, *does* (did, or will do), *who*, or *what*, *causes* (did, or will cause) *to happen* or *to be done*. Much more meaning, then, is attached to mine, and to each of my relations' names than Mr. H. Tooke has asserted.

VIII. S. I have tried, beyond any man perhaps, to know you thoroughly, my dear little *By*, having reason to think that this knowledge would lead me to the object I had in view; and indeed, I found that each name of your relatives may also announce a being equal to either *who operates* any thing, or, *who cooperates* to any thing. In short, you, as well as your relatives, have always an *active influence*. By each of your names, one should understand as much as *Operator* or *Co-operator*, since you are the very *soul*, *spirit*, and *director*, in many of the events which take place, may take place, or have taken place. I hope that this definition of your worth, my dear little *By*, is agreeable to you; and that your relatives will not have reason to complain of me, if I often make them appear as possessing the very powers which I ascribe to you.

8. B. No, certainly. But I do not always appear as the *Operator of*, or the *Co-operator to*, what is represented as a situation or condition.

IX. S. I know that you do not. Your ancestors were useful to mankind in many ways. When they shared their powers among their issue, the portions were not precisely equal: hence, this offspring has been put in possession of certain right which another offspring was not to enjoy, and so forth: the point is to ascertain the several powers devolved to each descendant. This

is a subject into which I do not chuse now to enter fully. I shall confine myself to suggest, that in "I may be, *BY YOU*, raised to a degree of importance in the Republic of Letters", I and every body else, will consider *YOU* as the individual who may *CAUSE* me to obtain, in the Republic of Letters, a degree of importance; consequently, *YOU* will probably be the *OPERATOR* of that situation of mine; that in "I am now sitting *BY YOU*," nobody can see, in *YOU*, the operator of my situation, as to sitting: that in "I saw him insulted in a *BY-STREET*", no hearer, or speaker, will suppose that the street caused my seeing him insulted: that in "He is younger than you by *FOUR YEARS*", four years indeed cause him to be younger than you, but denote, at the same time, a sort of difference between two individuals considered each in his present state; one of them is younger, the other is older; and you, my dear little *By*, are the forerunner announcing the criterion whereby the difference (between their age) is declared to be four years. Such, and different other, powers, belonging to you, shall be fully accounted for hereafter.

9. *B.* You have been told, I suppose, and you have yourself observed, that, in my travels, my name has undergone many changes?

X. S. Yes, yes; my dear little *By*, alias *Be*, alias *Bi*, alias *Big*, alias *Bij*, &c. I am well acquainted with your metamorphoses. The old Saxons mentioned you in all those names; the Goths in those of *Bi* and *Be*; the Dutch call you *By*, and sometimes *Bij*, using you however merely to denote *proximity*; the Germans call you *Bey*, using you sometimes as the English do *before* or *in the presence of* (whence a sort of *proximity*), sometimes as the English do *by*, in forms of *adjuring* or *obtestating*, &c.

10. *B.* Many names have been so altered, that it is almost impossible to trace them to their real origin.

XI. *S.* Numberless are the instances in all languages.

11. *B.* The nature of your work requires that you should adduce a few of those instances.

XII. *S.* My very name, *Salmon*, was originally *Salomon*; and, by the latter name, many of my relations go at present, in France: but the following anecdote will better prove how a name may be so clipped as to retain a small part only of what it was originally, and then so writhed in pronunciation as to appear quite another word than that which writing presents to the eye.

The late Sir John Cullum had invited me to dine with him at his mother-in-law's on the 1st of January 1780: the tempestuous night-preceding that day will long be remembered. The invitation had been verbal, and Sir John had forgotten to remind me of the place where his mother-in-law resided; nor had he mentioned her name. After he had left me, I was forced to look, among the letters I had received from him while I lived at Lille, for some one dated from the house of his mother, whose name I had never heard pronounced. In one of those letters was this direction, "Mrs. Bisson at Mile-end." I had no reason to think otherwise than that the name *Bisson* was English, and that *son*, the last half of the word, should therefore be pronounced obscurely, as in *lesson*. Arrived at Mile-end, I inquired for *Mrs. Bisson*: all the inhabitants of the spot said they never heard of such a person: the last to whom I applied, as an ultimate effort, told me, however, that there was, nearly a mile off a *Mrs. Biz-zawn*. He pointed out the house to me; there I went, and Sir John Cullum's footman opened the door. While at dinner, I spoke of the trouble I had been at to find

find Mrs. Bisson's place of abode, from the difference of pronunciation. My late husband's genuine name was *Dubuisson*, said she to me. As the people he had to deal with could not utter that name right, the initial *du* was taken off. But still the French manner of pronouncing *buis* (like *bui*) could not be attained by them, and *buis* (or *bui*) soon degenerated into *biz*; finally, the nasal *son* was distorted into *zawn*!

12. *B.* The strong corruption which that name, *Dubuisson*, experienced in England, will warn your readers, that words, which were not proper names of persons, may have been gradually curtailed, or differently written as to their vowels and the consonants. Mr. Horne Tooke said, in order to justify his derivation of the Latin words *ad* and *at*, that a little consideration of the organs and practice of speech will convince any one that variations and contractions could not but have taken place. At his derivation of the Latin *ut* and *quod*, he has presented seven couple of simple consonants; "B and P, "G and K, D and T, Z and S, Ð and Θ, V and F, "J and Sh (one single character ought, he suggests, to "be contrived for Sh); and he has informed us that, the "first of each couple being uttered *with* the compression, and the second of each couple being uttered "without the compression, those consonants differ, each "from its partner, by no variation whatever of articulation; but singly by a certain unnoticed and almost "imperceptible motion or compression of, or near, the "larynx; which causes what Wilkins calls 'Some kind "of murmur.' This compression, Mr. Tooke adds, the "Welsh never use; so that when a Welchman, instead "of

"I vow, by Goody, Ðat Jenkins is a Wizzard,"

"pronounces

“pronounces,

“I fow, py Cooty, @at Shenkin iss a Wissart,
 “he articulates it, in every respect, exactly as we do;
 “but omits the compression nine times in the sentence;
 “and, for failing in this one point only, changes seven
 “of our consonants: for, we owe seven additional let-
 “ters (i. e. seven additional sounds in our language),
 “solely to the addition of this one compression to seven
 “different articulations.”

XIII. S. After what you have quoted from the diver-
 sions of Purley, there is hardly any need for me to add,
 that it is not merely the Welch who omit the compres-
 sion; the Swiss, the Germans, and other people do it
 too: that W is frequently omitted, sometimes changed
 into V. &c.: that we frequently find the aspiration used
 in one dialect, while it is omitted in another, or converted
 into f, b, v, s, or into one partner of each of these: that
 aa was formerly written, in French, instead of á or as;
 thus, for *aage* we find now *áge*; for *asne*, we find now
áne; and so with the other vowels. *Wasp*, is in Latin
 and Italian *Vespa*; in French, it was written *Guespe*,
 now it is *Guêpe*; in Spanish, it is *abispa*; in German, it is
Wespe; in Dutch, it is *Wesp*; in Greek, it is *εφῆξ*: the
 English word *father* is in Dutch *vader*, in German *vater*,
 in Latin *pater*, in Greek *πατήρ*, in Spanish and Italian *pa-*
dre, in French *père*: the English word *mother* is in Dutch
moeder, in German *mutter*, in Latin *mater*, in Greek
μήτηρ or *μᾶτηρ*, in Spanish and Italian *madre*, in French
mère. The frequent change which we see in regard to
 the vowels, arises perhaps from the very cause which
 Mr. Tooke mentions: with certain people, it may have
 happened that this vowel, not combining so freely its ut-
 terance, when joined with this or that consonant, has
 been replaced by another vowel which suited their organs
 better.

better. This, at least, appears to me the only rational way to account for that continual interchange which we perceive in comparing different dialects together.

13. *B.* Every one who shall take the trouble of examining any of the old Saxon Dictionaries, which contain the words of the several dialects used among the Saxons, will find that a word, in the different manners in which it has been written, often suffered its primitive vowel to be changed into every other: the examination will force him to acknowledge that you are right in your conjecture; nay, he will have occasion to remark that a vowel has been changed into two or three, and that, on the contrary, two or three vowels have been changed into one. All those things, which we observe in the ancient languages, have extended more or less their influence on the modern languages: and, besides, we must allow that a particular pronunciation, or spelling, either in a beautiful woman, or in some great personage, whether the pronunciation or spelling arose from some innate defect, whether from silly affectation, whether from any other cause, has extended its influence, through base flattery or foolish imitation, so far that the tutelar genius of a language has not been able to check the progress.

XIV. *S.* I shall, by way of proof to what you have just said, relate a very singular fact, the effect of which is now past remedy in regard to the French language.

Until the arrival of Catherine of Medicis in France, never had the French diphthong *oi* been pronounced otherwise than it is yet in *Roi*, in *Exploit* (that is, *oi* was pronounced as *wab* would be in English)*. But, as the

* Ab hac dipthongo (*oi*) sic abhorret Italica lingua, ut *moi*, *toi*, et similia, per dialysin, producto etiam *o*, pronuntiant *mo-i* et *to-i*, dissyllaba. (Theodore de Beze, *de rectâ Francicæ linguæ pronunciatione*, p. 48).

Italians with whom the Court became inundated, had not that sound in their language, they chose to substitute in its stead the sound of the open *è* (equal to the first *e* in the English word *were*) ; and soon their pronunciation, affected by the courtiers in order to please the Queen, was adopted by the citizens. No one presumed; without running the risk of being called a pendent, to pronounce the national adjective *François*, *Françoise*, otherwise than *Francès*, *Francèse*. (Henri Estienne, *du nouveau langage François italianisé*, p. 22*.)

14. B. Pray, what principles did you lay down to serve you as guides in your researches concerning me and my relatives ?

XV. S. After having examined attentively a few examples, wherein the verb was introduced passively, and my little *By* was prefixed to the Agent, I said within myself: *By* must have in his name the real force of *Agent*, *Operator*; or some word conveying the like signification; if not, *By* must be equal to such a noun as *soul*, *tool*, *instrument*, *cause*, *channel*, *criterion*, any *manner* or *means employed to cause any event to take place*,

* In some provinces of France, instead of pronouncing *moi*, *toi*, *soi*, &c. as if written in English *mwah*, *twah*, *swah*, &c. the people pronounce nearly *moè*, *toè*, *soè*, &c. or, as if written in English *mway*, *tway*, *sway*, &c. One Bérain (avocat au Parlement de Paris) printed in 1675, at Rouen, remarks on the French language: in the first of these, he maintains that the imperfect terminations *ois*, *oit*, *oient*, as well as the same terminations in the conditional tense *rois*, *roit*, *roient* (and in other circumstances which cause the Normans to be recognised), the *oi* ought to be written and pronounced *ai*. Voltaire found in this an useful hint, wrote *ai* instead of *oi*, when the sound was not to be equal to what *wah* would be in English; and now the custom seems to prevail.

all which, not unlike the French *âme, instrument, artisan, cause, voie, moyen* or *manière*, are used figuratively instead of *Agent, Operator, Co-operator*; and thus are made to appear as *causing* or *having caused* some event to happen; and indeed those words imply an *active power, an active person, a certain influence, ascendant power*, or the like. Now, said I also to myself, it is impossible for any word to have the force of *Operator*, without being the offspring of some word implying such an action as may effect a situation in regard to some individual considered as the patient (because of receiving the force of the action); and being fully persuaded of this impossibility, I began my researches: they have proved successful, and I shall be partly repaid for my trouble, if their utility become acknowledged.

15. *B.* I am particularly glad that you have not been disappointed in your researches. What a light they will throw upon language! Man will no longer be uttering, like a parrot, words the meaning of which he did not know. Do tell me how far you mean to extend the notions of *Operator* and *Co-operator*?

XVI. *S.* Whoever, or whatever does any thing mentioned, or causes that thing to be as it is mentioned, is the *Operator* or *Agent*, in regard to the same. Hence, when any person states an action, an event, a situation or condition, as having happened, or to happen; whoever, or whatever, has had, or will have, the power of effecting the same, has been, or will be, the *Operator* or *Agent*. Nor is it possible for any position whatever to prevent the name, or the representative of the name, from its being still the *Operator* or *Agent**.

16. *B.*

* A general rule for discovering the *Operator* is this: If after the statement of an action, of an event, of a condition or situation,

16. *B.* But there may be several individuals mentioned as having effected the action; the event, the situation; or condition, which is expressed in a sentence.

XVII. *S.* All those individuals; whether animate or inanimate; are then *Co-operators*; each, taken singly, is a *Co-operator*. Now, the word *Co-operator* is applicable to any *associate*, any *assistant*, any *director*, *guide*, *criterion*; any *instrument*, any *means*, any *cause*, any *motive*; any *way* or *channel*; any *manner*, any *measure pursued*, in short; to any inanimate thing that can have some influence: all those are *Co-operators*; in spite of any position whatever given them in the sentence, provided they appear to have concurred in producing the effect described; as happening now; to have happened, or to happen in some future time.

17. *B.* You have linked inanimate things with animate ones; do you consider then the inanimate as possessing powers?

XVIII. *S.* Inanimate things are personified much more frequently than one is aware of: they are always so, when presented as producing, or capable of producing, such or such effect: they may be introduced as *Agents*; they may be introduced as *Patients*: if found presented as *acting*; they are *Agents*; if found to be presented as *acted upon*; they are *Patients*.

18. *B.* Adduce some examples, not to prove your assertions, the force of which I feel; but to elucidate a point which other people may think such as to require elucidation: and contrast so those examples, that the notions of *Agent* and *Patient* may be fully established.

tion, you ask such questions as *who did that? what did that? how was that done? why was that done?* whatever may come in answer with sense must be the *Operator*.

XIX. *S.*

XIX. S. In "VIRTUE makes *man* happy" (wherein the verb to *make* is said to be used actively), and in "Man is made happy BY, or THROUGH, VIRTUE" (wherein the verb to *make* is said to be used passively); the word VIRTUE is the AGENT, since it produces what is asserted as an action upon *man* or as a state operated in regard to *man*; and the word *man* is the Patient, since it is not presented as acting, but as acted upon.

But in "MAN ought to love VIRTUE" (wherein to *love* is said to be used actively), and in "VIRTUE ought to be loved BY MAN" (wherein the verb to *love* is said to be used passively); the word MAN is the AGENT, for MAN is the individual who ought to do that which is expressed by to *love*, restraining this action to *virtue*; hence *virtue* (the object acted upon) must be the Patient.

To the preceding examples I think proper to subjoin these:

In "THE TREE killed *four men*," and in "*Four men* were killed BY THE TREE," it is evident that THE TREE is the AGENT, and *four men* are each a Patient.

But in "ONE OF THE FOUR MEN had planted *the tree*," as well as in "*The tree* had been planted BY ONE OF THE FOUR MEN," it is ONE of the four men who is the AGENT, and *the tree* is the Patient.

19. B. An action may be stated as done, or to be done, by a single individual or by several: that action may be done, or have been done, spontaneously, at least in appearance; and it ought to be considered as such, if nothing in the sentence declares the individual, or any of the individuals, presented as the Agent or Agents, to have been influenced to the said action, by being persuaded, excited, or compelled. Would it not, then, be proper to intimate that the agent is free; and, if there be more than one, to intimate that they are free co-operators?

XX. S. There is hardly any necessity, in speech, to be so nice: but the distinction you suggest would not be improper.

20. B. What has induced me to suggest the distinction is this: An action may be done in consequence of persuasion or force, in consequence of some circumstance whereby the individual is moved to the said action. Now, if any word, in the sentence, intimates persuasion, or force, or an influencing circumstance; whoever, or whatever; has done the action (yielding to persuasion, or force, or influence of circumstances) is an *influenced operator*; and, if several individuals (so influenced) have jointly done the said action, each is an *influenced operator*. For presenting such actions, as I have just described, people generally use two verbs, one to express what the *influencing operator* does, and the other to express what *the influenced operator* does *himself*. If you understand my meaning, you will readily mention an example in point.

XXI. S. In "MY UNCLE made YOUR BROTHER admire (or, caused your Brother to admire) those exploits," as well as in "YOUR BROTHER was made (or caused) BY MY UNCLE to admire those exploits;" I discover an influencing Agent (MY UNCLE), and an influenced Agent (YOUR BROTHER); I discover also that your brother is introduced so as to exercise two different functions, since he not only is an *object acted upon* by my uncle, but, through my uncle, becomes a sort of principal Agent (though, in fact, a subservient one), as to the admiring of the exploits.

21. B. Permit me to extend a little farther the sentence wherein you have just now accounted for the Agents, and to give a hint that those exploits were the exploits

exploits of *your General*. If I say then, "My Uncle made your Brother admire (or, caused your Brother to admire) the exploits of *your General*," what alteration will that make as to the Agents you have asserted to be in the other sentence?

XXII. S. None; but there will be an additional Agent. My Uncle will still be an influencing Agent, in regard to my Brother's admiring the exploits; my Brother will still be an influenced Agent, in regard to his admiring the exploits; but the General will be an Agent in regard to the exploits. For, the sentence, as presented by you, is equal to "MY UNCLE contrived this, namely (contrived) YOUR BROTHER should admire certain exploits; YOUR GENERAL did those exploits:" therefore, of *your General* is here equal to DONE BY YOUR GENERAL, or (the) OPERATOR (of those exploits, was) YOUR GENERAL.

22. B. The manner in which you have accounted for *through* in one of the foregoing examples (interlocution XIX), and in which you have just accounted for *of* in the last example, makes me perceive what a drag-net you are going to contrive, as I recollect that *Operator* and *Co-operator* are considered by you to be applicable to whoever, or whatever, is acting as *associate, assistant, director, guide, criterion, instrument, means, cause, motive, channel, way, manner, measure pursued*, in short, to *any thing made use of as possessing influence*. Farewell then to most of the pretended prepositions in all languages; for, I dare say that, when you cannot bring them to mean *Operator* or *Co-operator*, you will find means to prove that they have some settled meaning conveyed by a noun, or some other regular part of speech, I mean either a verb, or an adjective.

XXIII. S. But for you, my dear little *By*, who taught me to bring the meshes into the several necessary links, instead of contriving my drag-net, I should perhaps have again laboured in vain this time, and become another scare-crow set to frighten away all those who might be desirous to become etymologists.

23. B. Instead of that, you will perhaps become their guide, or at least point out to them what paths they should tread in to become useful.

XXIV. S. Prejudices are so deeply rooted! Habit is so strong!

24. B. From what I have already heard you say concerning me, I have reason to think that you will conquer those foes; and, for my own sake, I hope that the contest will not be long. But, let us resume the subject we were upon. Your explanations have made it evident that the construction which suits an active verb, becomes reversed when that verb is to be changed so as to demand the construction allotted to a passive verb. I do not want an example of agents enumerated, because I conceive that "*You and I* (with a list of other individuals) have done so and so" is equal to "*We* have done so and so": but I wish you to adduce an example in which it may be seen that the *Agents* or *Operators*, as to one event, are so far separated, that one, or some of them, might be considered in a different light, as being in an oblique case, for instance, instead of being in the nominative case. By an oblique case, I understand that construction by which a noun, or its representative, is preceded by what has been thought to be a preposition. You have yourself given as much to be understood, in saying that "a noun or pronoun governed by a preposition is said to be in the oblique case." I beg of you
now

now to present to me an example wherein a *Co-operator* shall be so separated from the principal Operator, that people would be apt to consider the former merely as an individual introduced in that form which is called the oblique case; from the noun or pronoun seeming to be governed by a pretended preposition:

XXV. S. I wish to be understood; that the present work, being the fruit of investigations subsequent to my former publications, I am anxious that the merit of it should, by those who are proper judges, be ascertained without any reference to any other work of mine. What I said at the time you allude to, concerning the oblique case, was the best I could then say for the sake of distinction: even now, I think that this very distinction may be serviceable to make it understood that the word which comes with the pretended preposition, is governed, not in a direct manner by the principal verb in the sentence, but explanatorily by a word denoting *Operator* or some particular circumstance. If my former works have all been commended, it was perhaps merely because it appeared that I was endeavouring to clear the rubbish which obstructed the learning of languages: however, I am now convinced that, for want of the clue I now possess, I erred in many points; nor am I ashamed to own it. My errors then arose from suffering myself to be carried away by the torrent, and to proceed, not quite like a man who gropes in the dark, but like one who is assisted by so feeble a light that he cannot but stumble in spite of himself. Wherever a pretended preposition comes with a sort of *Agent* or *Operator* after it, I now behold in it a *forerunner*, equal to *Operator* or *Co-operator*, used elliptically or interrogatively; and I behold, in the word following it, the indi-

vidual, explaining or determining the elliptical representative of what is meant by *Operator*, *Co-operator*, or coming in answer to the question put.

In "THE GENERAL pursued, WITH HIS LIGHT TROOPS, *the retreating allies*," the verb *pursued*, say Grammarians, has THE GENERAL for its Agent or Nominative ; and has *the retreating allies* for its accusative, as they form a collective *object acted upon* : but how is the circumstance which we find in WITH HIS LIGHT TROOPS to be explained, as to the effect it produces ?" A little reflection will point out the answer. THE LIGHT TROOPS are to be considered as CO-OPERATORS to what the General had in view ; for, we might say "THE GENERAL, (and) HIS LIGHT TROOPS, pursued (together) *the retreating allies*."

In "THE GENERAL caused *the retreating allies* to be pursued BY HIS LIGHT TROOPS," THE GENERAL is the AGENT as to *causing* here used actively ; and HIS LIGHT TROOPS are SUBORDINATE AGENTS or SUBORDINATE OPERATORS, introduced after the passive verb *to be pursued*, with the fore-runner BY made himself equal to what might be expressed by SUBORDINATE AGENTS or SUBORDINATE OPERATORS, which fore-runner BY would disappear, if the same thought were to be presented with *to pursue* used actively, thus : "THE GENERAL ordered HIS LIGHT TROOPS to pursue, (or, that HIS LIGHT TROOPS should pursue) *the retreating allies* ;" and you know that every active construction may be changed into a passive one, as every passive construction may be changed into an active one.

25. B. Now, I should be glad to know how a sentence, stating an event which, by a neuter verb, is presented like a situation or condition of an individual, or of individuals, can be so changed as to become a sort of active

active construction, containing both the *Agent* or *acting individual* and the *object acted upon*.

XXVI. S. If the neutral sentence contains any thing which operated, or will operate, the event, situation, or condition, that very thing, being the *Operator*, may be made the *Agent* of an active verb equal to what *to cause* means; and the individual, whose situation, or condition, is presented, being actually the *Patient*, in the neutral construction, will continue so to be in the active construction, since the name, or the representative of the name, will become the *object acted upon*, by the *Agent* and the active verb introduced. If the neutral sentence contains nothing which operated the event, situation, or condition, the run of the sentence cannot be changed from the neutral to an active one, except by introducing, for *Agent* of a verb active, some noun not expressed in the neutral sentence, which noun is known to have operated the event.

In “*He died yesterday*,” nothing is mentioned as having operated the state he is now in; and *He* is actually a *Patient*, because *died* is neuter.

In “*He perished BY THE SWORD*,” *He* is still the *Patient*, because *perished* is neuter: but *THE SWORD* is the *OPERATOR* of the state which the words *be perished* express. On hearing you say “*He perished*,” I might ask this question, “The *OPERATOR*, of this his state, was?” or elliptically “*Operator?*” (instead of *How?*), and your answer would be *THE SWORD*. Now, if you should wish to cause the sword to appear without *By* or any equivalent, and yet as operating the man’s perishing, you might introduce a verb active, making the event, condition or situation, become the *accusative* of the same, or the *object acted upon*, and say, for instance, “*THE*

SWORD made *him* perish," in which latter construction THE SWORD would confessedly, among all Grammarians, be the AGENT of the active verb MADE, and *him*, as well as *perish*, would point out the *accusative* or *object acted upon*; since in "THE SWORD caused *his death*," the words *his death* would be the *accusative* of *caused*, and THE SWORD the *nominative* case or *Agent* of the same *caused*. It is to be observed, however, that, when a neutral construction has been so altered that it seems to have become an active one, the neuter verb remains neuter, and merely becomes dependent on the active verb, equal to such as *to cause*, &c.

26. B. But, sometimes, a verb in the active form is used in the Infinitive as governed by another verb, and the *Operator* or *Agent*, in regard to the governed verb, is left unexpressed: sometimes, that governed verb may be presented in the Infinitive passive.

XXVII. S. That is true, for instance:

In "THE GENERAL ordered HIS TROOPS to scale the wall," HIS TROOPS are to be the OPERATORS as to *scaling* the wall, *to scale* is the *object acted upon* by *ordered*; and *the wall* is the *object acted upon* by *to scale*: the sentence here given is then equal to "THE GENERAL ordered *the wall* to be scaled BY HIS TROOPS.

But in "THE GENERAL ordered to scale the wall," nothing in the sentence expresses, who is, or who are, to scale the wall; and, instead of "THE GENERAL ordered to scale the wall," the speaker might have said "THE GENERAL ordered the wall to be scaled."

27. B. Is it my namesake which, abroad, is allotted to the privilege of standing for the elliptical *Operator* or *Co-operator* uttered as a question, instead of, Name the *Operator*, or *Co-operator*, or *Mcver*, &c.?

XXVIII.

XXVIII. S. Not every where : but you have relatives abroad ; and, in most countries which have a peculiar dialect, those relatives bear each a different name, at least I have frequently found them called differently ; and indeed each of your relatives, in this very country, has a name different from yours ; recollect that I have already mentioned three, namely *of*, *through*, and *with*. All of you however convey, in general, each the same idea, either properly or figuratively. All of you enjoy an extraordinary longevity : you, my dear little fellow, called *By* in England, the States of America, &c. went in old Greece by different appellations, such as *απο*, *δια*, *παρα*, &c. in the old Empire of Rome, your name was, *a*, *ab*, *abs*, *per*, &c. in Italy, it is *di*, *da*, *per* ; in Spain, *de*, *por*, *para*, &c. in France, *de*, *par*, *à*, &c. in Holland, *deur* or *door*, &c. in Germany, *durch*, &c.

28. B. Your intention, perhaps, is to say that the *deur* or *door* of the Dutch, and the *durch* of the Germans, have taken their names from the same source whence came that of my English relative, *thorough* or *through*, contracted sometimes into *thro'* ; the primitive signification of which *thorough*, or *through*, is like that existing in the English word *door*.

XXIX. S. The English word *door*, used figuratively, might be made to express not only *passage*, but *way*, *course*, *means*, &c. ; consequently, if *thorough*, or *through*, mean any thing like *aperture*, *passage*, it may often be equal to *operator* or *co-operator* ; and indeed, in Greek, the noun *ὄρα* is not only for the Latin *janua*, *ostium*, but for *facultas rei efficiendæ et via*. However, on the origin of *thorough* (through, *thro'*), I intend to make, hereafter, some observations ; and therefore I shall, for the present, mention only that, although the Dutch *deur* or *door*, and the German *durch*, do replace you in the passive construction

of their respective country, yet your English relative *through* cannot replace you, my dear *By*, in the English passive construction, when the *influence* of the agent, towards removing obstacles, coming at, and procuring, something, is not the principal sense to be conveyed.

29. *B.* What will you do, in regard to such circumstances as cannot be brought to indicate *Operators* or *Co-operators*; I mean, in regard to those circumstances which are merely explanatory, as to *quality, time, place, &c.*? For, there are such circumstances, besides those contributing to the action or event being effected.

XXX. *S.* As long as I can recognize, in any circumstance, the power of effecting, or of contributing to effect, the action or event presented in a sentence, I shall view that circumstance as an *Operator* or a *Co-operator*; thus will the pretended preposition be accounted for, and made to disappear in that sentence: when I cannot recognize that pretended preposition to be a fore-runner equal to *Operator* or *Co-operator*, I shall point out the fresh particular class of nouns or adjectives or verbs, to which it ought to be referred; and, in order to prove how it came to be so used, I shall establish the real derivation which entitles it to be placed in that fresh particular class.

30. *B.* Suffer me to ask you which are the classes you intend to form?

XXXI. *S.* I beg of you not to press me, at present, to enter upon an explanation of all the circumstantial phrases which, in language, may be introduced. Such a detail might create some confusion, and cause that object to be lost sight of, which it is important should be particularly kept in view. I am willing however to tell you now that I think the principal circumstantial phrases,

phrases, after those which are used to declare the *operator* with or without any *co-operator*, to be the following:

- 1st, To express *concomitance*;
- 2dly, To point out the *possessor* or the *possession*;
- 3dly, To describe the *place* or *situation*, as a *spot reached* or *to be reached*, *near* or *distant*, *superior* or *inferior*, *inward* or *outward*, &c.;
- 4thly, To mention the *time*, as a *date present*, *past* or *to come*, *near* or *distant*, &c. or, as a *space*, the extension of which it is necessary to state.

31. B. The interlocution XIII warns your readers that alterations frequently take place in regard to the consonants and the vowels: but, though you have, here and there, proved that words may, besides, be contracted, you have not yet mentioned how far people may have found it expedient to extend contractions in words, without going beyond the limits assigned by nature. I think you should declare your opinion upon this subject.

XXXII. S. I shall do it very willingly. Those parts which, in a word, are merely *suffixes*, that is, certain terminations added to words, by our ancestors, according to the genius of the language of their respective country, whether to serve as a kind of article, whether to distinguish that word and prevent its being confounded with others, alike, or nearly alike, in form; whether to add to, or to take from, the original signification of a word, in a trifling degree however; those parts, I say, were often glided over in the hurry of conversation, and it became afterwards convenient to poets, and lastly to all writers, to dispense with them, upon this ground, that the very primitive word, stripped of all such terminations, and even of some of its elements, did retain its chief signification, when connected with other words. Hence, the
care

care of removing the excess, or of supplying the deficiency, which might arise from the curtailing of a word, has gradually been left to the other words introduced into the sentence, and to the judgment of the reader or hearer. Whatever word is presented to me with further curtailings I look upon as a word corrupted; nay, I suspect that the etymology given of it is false.

32. *B.* Do elucidate, by some example, what you mean by a termination considered as a sort of article, and a termination used to add, to a primitive word, some particular idea.

XXXIII. *S.* In the Latin word *Deus*, the syllable *us* is only a suffix or termination used as a sort of article. From this you may infer that, in the Greek word *Θεός*, the syllable *os* is merely a termination, or a sort of article. Now, the terminating syllable being taken off, there remains *de* out of *deus*; and *de*, expressing, in the Celtic Dialects, the same as *Deus* in Latin, I have reason to think that, in the Greek word *Θεός*, the final *os* being a sort of article, the initial *the* is for the Celtic *de*, and consequently must be a Greek primitive for the Deity*. In some of the Dialects of Greece, the terminating *s* was often changed into *r*; the circumstance does not astonish me, who have seen, in the Islandic dialect, the termination *ur*, which should be considered as equal to the Latin one in *us*, or to the Greek one in *os*: the word *framur*, in Islandic, means what in Latin is expressed by *efficax*, *audax*, *strenuus*; the words *fram* and *from*, in old Saxon, mean the same. Whatever termination is added to a

* Observe however that *dhe*, as well as *de*, in Ibero Celtic, means *chief*, and that *dhe* may easily have been changed into *the*, whence the Greek word *Θεός* may have arisen, just as *deus* may have arisen from *de*.

word, I consider the same as an article more or less powerful. That there are several kinds of such articles is obvious, either to add to, or to take from, the primitive signification of a word. In the Latin word *Dius*, and the Greek word $\delta\iota\varsigma$ (for $\delta\iota\omicron\varsigma$); I perceive the primitive *di* which, in Celtic, as well as *dia*, is equal to either God or some Divinity (that is, means exactly the same as the primitive *de*); and, in the last syllable *us* or *os* (for $\iota\varsigma$) I perceive a contraction or corruption of the Celtic *uis*, descendant of, or belonging to, whence the Greek word $\omega\iota\omicron\varsigma$. Now then, *Dius*, in Latin, means properly *a descendant of the divinity*; or *belonging to the divinity*, or *like the divinity* by qualities: and as $\delta\iota\varsigma$, in Greek, conveys the same meaning, I conclude that, in regard to divinity, *di* is either a primitive equal to *de*, or a corruption of the same *de*.

37. B. It is not only with the different terminations added to words, for inflections in cases and number, or for inflections in verbs as to tenses, number, person, &c. that a student of etymology ought to make himself well acquainted; he ought, besides, to make himself so familiar with the different methods which have been pursued, in compounding words, as to be able to discover instantly whether such or such word be compounded or not; and, if compounded, whether it be consisting of two or three, &c.; that is, he ought to know how to dissect any compound word, and get at each radical one employed in the composition.

XXXIV. S. You are very right: and that knowledge is acquired only by dint of practice accompanied with judgment; for, if judgment is not made to preside in all researches, the results of these will be, not only doubtful in many circumstances, but erroneous very frequently.

quently. The eye of an etymologist ought to be quick, and capable of reaching at once a variety of surrounding, and even distant objects : his judgment ought to be as quick and as comprehensive. A derivation which, at first, may appear a most happy one, will often prove a very silly one, when the effect produced by the primitive he thinks he has discovered, is compared with the effect produced by other words belonging to the same class. A just classification of words is yet a *desideratum* ; and had such a classification been attempted with success, yet the judgment of an etymologist ought not to suffer itself to be too much biassed by it.

34. *B.* That the real meaning of each pretended preposition has been lost sight of, is a fact ; the consequence of which is, that the real power of each cannot now, without difficulty, be ascertained : besides, though a word, used as a preposition, may be traced to its origin in one instance, it does not follow that, in other instances, that word must have had the same origin : other words may have been formed or contracted into this one ; hence, differences in origin, as well as in meaning, existing in a word, though always written and pronounced in an uniform manner, or very nearly. Can you account for that circumstance ? I mean, can you say how the real meaning of each pretended preposition came to be lost sight of ?

XXXV. *S.* By the negligence of Grammarians and Compilers of Dictionaries. Instead of producing examples which formed complete Sentences (as in Dr. Johnson's Dictionary), wherein one might have discovered (though Dr. Johnson did not) the real force, and consequently the meaning of the pretended preposition, they perhaps at first, for the sake of saving a little expense in paper, contented themselves with adducing parts
of

of a sentence, the resolution of every one of which may have been clear to them : but, frequently, a part of a sentence can be understood only by means of another part, or some other parts, of the same ; and, I am afraid a great deal of time will elapse before the mischief they have thus done can be repaired. I repeat it : they ought to have compared together several whole sentences, so framed as to point out the variations of meaning in each pretended preposition, and to enable one to reduce all such words to distinct classes.

When I read in such works, *angry at* or *for* a thing, *angry with* a person, *to complain of* a thing, *to complain of* a person, to be *surprised of* or *at* a thing, to be *surprised by* a person ; a *man of* noble birth, a man *descended from* noble parents, &c. I cannot but think that the authors have been led to attach to the pretended preposition the meaning which some particular preceding word conveys, or to believe that some particular preceding word requires of itself such preposition. Now, finding that this particular preceding word would now and then suffer another sort of preposition to follow, they have looked upon this as an exception to their rule : by degrees, their exceptions have been as numerous as the instances which agreed with their rule, and a sort of labyrinth has been formed at last from which even such a ball of thread, as Ariadne gave, of old, to Theseus, could hardly extricate any one who entered it. I must repeat it once more ; there is no possibility to perceive the use and force of those words which have been called prepositions, but by forming a series of such complete sentences as may contain the necessary circumstances, and taking care that every possible combination of those words with others be introduced as an example.

35. *B.* In your etymologies, take care you do not fall into some similar to those Mr. Horne Tooke has so meritorily ridiculed.

XXXVI. *S.* Had I not read that author with the attention he deserves; one etymology aimed at, not long ago; at a place where I happened to be, concerning the word *Guillotine*; would have been sufficient to rouse me to watchfulness, in regard to times and circumstances.

36. *B.* Why, it is well known that one *Guillot* either invented, or pretended to have invented; this short way of cutting heads off, and that, in consequence, the machine was described by this inventor's name changed into a sort of adjective in the feminine by the termination *ine* being added; thus, with *machine* or *invention* understood, *la Guillotine* became *the machine* or *invention* of *Guillot*.

XXXVII. *S.* You are right: but the person whom I allude to; as having aimed at the etymology of *la Guillotine*, was not quite so conversant with what has passed in his life-time, within these few years, as he pretended to be with what had happened in the times of the old Greeks and Romans: he had never heard of that Frenchman called *Guillot*; but, wishing to appear a scholar, on hearing somebody read in the daily papers "Citizen M. was sent to *the Guillotine*," he said: "When an old friend of mine first met with the word *Guillotine*, he came and asked me what the meaning of it was. "Why, said I: *Guillotine*?—*Guillotine*?—I never found any thing like that word in Homer, Virgil, or any ancient author. "But," replied my friend, "perhaps the word is not a very old one." On this, I mused a little; and, soon after, I told him: "I have got the derivation. Don't you remember that, in our youthful days,

“ days, when we were little boys, we used to play at
 “ push-pin together? Don’t you remember that, when
 “ I had driven my pin over yours, and so that mine
 “ approached the head of yours (the head, you know,
 “ is very near the neck), I called out immediately *Gull!*
 “ took your pin and made it my property?—Now, to
 “ *gull one* is to *take sily* something from him: *ergo*,
 “ that word *Guillotine* is a word compounded of *gull*,
 “ take off, or *ì* (a Greek word equal to) *that*, and *ne* (an
 “ abbreviation of) *neck*: so that *Guillotine* means pro-
 “ perly either *take off that neck* or *taking off that neck*.”

37. B. In some centuries, that ridiculous etymology
 will perhaps appear a most learned one, and be gravely
 maintained to be the truest that could be given.

XXXVIII. S. There is no ground so slippery as that
 which Etymologists tread, in search of primitives. That
 those men have been useful is acknowledged; that they
 are apt to mistake one thing for another, is too often the
 case: but the more arduous the pursuit is, the more
 honour will be attached to him who, stumbling less than
 his companions, will be able to reach further, and bring
 back rarities of intrinsic value. The generality of ety-
 mologists, in seeking after the origin of a word, have
 indeed rather neglected to consider the property vested
 in all of the same class for certain occasions, they have
 attended too much to the present way of writing, or of
 pronouncing, a word: they seem, in short, to have call-
 ed in aid their eyes and their ears, for measuring a word
 by its length or by its sound, and to have forgotten that
 their judgment ought to have been appointed president
 over the others, with full power to check or approve, as
 well as to discriminate the boundaries assigned to this
 property,

property, then to that, &c. in common with or separate from other individuals of the same denomination:

38. *B.* With the inhabitants of a country wherein every thing was rough; climate, avocations; and, above all wherein a spirit for rapine and war prevailed; with those, I say, the manners and the language must have been rough like the people themselves; the very words which their wants forced them to borrow from other people were distorted, when attempted to be uttered or written; and, if they abridged words, the more speedily to communicate their thoughts, they retained whatever was rough, and even changed the soft elements into harsh ones: so that many a combination of letters came from their mouths like a terrific clap of thunder. On the other hand, with the inhabitants of a country wherein every thing was mild, where every object breathed peace and benevolence, the language must have been rendered soft, soothing; every word they borrowed from other people has been mellowed; and, in an abbreviated word, even come from some primitive whereof the harsh elements had been suppressed, the soft ones were often changed into others softer still: hence, many a combination of letters came, from the mouths of these inhabitants, like those musical sounds which lull the soul to tender passions

XXXIX. *S* The two extremes which you have just described, men have found means to blend together; and where the mixture has been made in due proportion, there the language has proved to be possessed of every desirable quality. But language has undergone many a revolution, as well as every state, and the manners of its inhabitants.

In the first ages of the world, mankind, knowing but few

few wants, could use but few words: in proportion as new wants were felt by man, in the same proportion did man create new words. But, as a pure Hebrew never did, nor could exist for a long time, in a considerable region, without dialects, any more than pure elements; so the Celtic, sprung from the Hebraic tongue, could not exist long, in any considerable region, without subdividing itself into several other dialects.

39. *B. Pezron*, in his *Antiquities of Nations*, says that the Celtic were anciently seated in both the extremities of Europe towards the East and West; and *Peloutier* asserts that all the European nations were originally of the Celtic extract.

XL. *S.* Now, *Boulet*, in his *Memoirs on the Celtic*, says that this second language (the Celtic) must have been the mother of all the dialects which have, by succession of time, been spoken in the countries that either the *Celtæ* or the *Celto-Scythæ* have occupied. According to that Author, the *Gothic*, the *Latin*, the *Anglo-Saxon*, the *Teutonic*, the *Islandic*, the *Runic*, the *Swedish*, the *Danish*, the *German*, the *English*, the *Italian*, the *Spanish*, the *French*, are languages formed immediately, or immediately, wholly or partly, from the Celtic.

40. *B.* The Gothic itself consisted of several dialects, and so it was with *Latin*, *Anglo-Saxon*, &c. That the Greek language was originally a dialect of the Celtic or Celto-Scythian, has been strongly asserted*; and, that it was afterwards subdivided into several dialects, is well known.

* *Græcis literis usi sunt Galli, pariter et Germani; at non acceptis à Græcis, sed Scythis, à quibus et suas Græci, Scytharum soboles, accepere. Earum Græcis similium literarum vestigia adhuc hodie supersunt in literaturâ Anglo-Saxonum, quos ortu Germano, esse constat. Boxhornius, origin. Gallicarum, p. 105.*

XLI. S. The particular dialects, spoken by the people who inhabited a particular country, must necessarily have become considerably altered by the dialect of such an invading foe as, taking possession of that country, retained it for a considerable length of time. Frequent have been such revolutions in every part of the world; consequently hardly one dialect can have retained its purity. The Celtic language which, at one time, spread itself all over Europe, most part of Africa, and great part of Asia, is now confined to very inconsiderable portions of those divisions of the world.

41. B. You ought, in my opinion, to mention some instances of such invasions, in order to enable your readers to judge how far the etymologies you intend to give of certain words may be depended upon.

XLII. S. In the Gaulish, or Gallic, spoken by the inhabitants of Gaul, a dialect or several dialects existed, which had sprung from the Celtic (itself originally formed from the Hebraic). For a long time, the Gauls were the most formidable enemies the Romans had. Cæsar succeeded in conquering those people. That part, now called France, by degrees adopted the laws, customs and language of the Romans, who kept possession of the country for a space of 537 years. Already had the Goths established themselves on the South of the Loire; the Burgundians, about the Rhone; and the Western Provinces were governing themselves under their former name *Armoric*. The Franks, who had, in the year 418, made the conquest of Belgium, pushed forward, occupied the parts of Gaul which the Romans were quitting, and fresh alterations ensued in the language of the conquered country. If Abderahm, who was leading 400,000 Arabians, Africans, &c. to settle them in Gaul, and replace the
the

the inhabitants they intended to exterminate, had not been killed, and his army destroyed by Charles Martel, on the 20th of July 732, France would have fallen, and perhaps half the world, under the yoke and religion of the Sarrazins: so were called those Arabians, &c. who were Mahometans; some hords of whom had, a few years before, conquered Spain, possessed at the time by the Goths; and were driven away only 800 years after.*

42. B. Now, some instances of the sort in regard to England, if you please.

XLIII. S. In Britain, a dialect of the old Celtic was also spoken, at that period when Julius Cæsar (just or very near 52 years before Christ) invaded the country, the most fertile parts of which were conquered, and remained in the possession of the Romans till about the year 448 after Christ. The Roman empire being attacked by Alarie, the Emperor ordered the Roman legions to be withdrawn from both *Gaul* and *Britain*. The Britons, being thus left exposed to the ravages of the Scots and Picts (originally Celtic, like the Britons) had recourse to some Saxon chiefs. These came, gave assistance: but, procuring fresh supplies of their countrymen, soon became formidable to the Britons, who, after a violent struggle of near 150 years, were subdued and driven into Wales. The Saxons, alluded to, had come from the modern Frisia (the dialect of which has not been sufficiently investigated by any philologist, says Adelung), and remained possessors of Britain for 350 years. The Danes began their incursions about the year 780; and,

* The leader of these hords being named *Tarik*, caused that famous hill, now possessed by England, to be called *Gib-el-Tarik*, which means *Mountain (of) Tarik*: by corruption, that compound name has become *Gibraltar*.

having settled in England, their dominion continued for nearly three centuries. The Danish, however, being closely related with the old Saxon, the alterations in the dialect spoken in England about the time of their invasion, were not very striking : hence, the language, which had originated in a mixture of both, necessarily preserved some similarity and uniformity of structure. The Norman Saxon dialect, which was extremely barbarous, irregular, and intractable, was introduced in the year 1066, by the invasion of the Normans under William the Conqueror. The language imported by that Prince, and his people, was a confused jargon of Teutonic, Gaulish, and vitiated Latin : and as, before the latter conquest, the Saxon had already begun to fall into contempt, the French or Frankish, substituted in its stead, predominated to a great degree. In the 13th century, the Danish Saxon language which, in England, had precedently been corrupted by the Normanic, began to unite with the more modern French, to adopt, likewise, in consequence of this precedent, many words from Latin, and to form, by the assistance of both, the present English language. *The groundwork of the language retained its Saxon origin ; but its progress, its cultivation, its augmentation, and subsequent refinement, were carried on upon the principle of the French.*

Adelung, from whom I have borrowed some part of these accounts of England, makes the following observations. “ In *Germany*, the old unpolished language
 “ of the country was improved through its own re-
 “ sources ; hence, the progress towards its refinement
 “ was necessarily slow. In *France*, the language of the
 “ natives was formed by a mixture with that of the
 “ Romans, yet in such a manner as made the latter
 “ prevail

“ prevail in that mixture; hence, its improvement was
 “ uncommonly rapid, because the Roman was already
 “ a polished language. In *England*, the native lan-
 “ guage (Adelung means the Danish Anglo-Saxon)
 “ received improvements by a mixture with the French*;
 “ yet, the former still remained the prevailing language :
 “ thus, it made more rapid progress towards its refine-
 “ ment than that of the German, but slower than that
 “ of the French.”

43. *B.* Well ! Through this continual mixture of dia-
 lects which has taken place every where, what course do
 you mean to steer ? Will you make it a point to trace
 precisely the origins of such words as you shall find ne-
 cessary to declare and prove to belong to the classes of
 words that have a determined signification, as a Noun,
 an Adjective, a Verb ?

XLIV. *S.* Not I indeed—I am not quite like a crazy
 old woman whom I saw once gleanig : before she
 would take up an ear of corn she met with, she leisurely
 drew out of a pocket which hung down to the calf of her

* Adelung is a German lexicographer, from whose philological
 essays I have copied that passage the preceding page exhibits in Ita-
 lians. Whoever has read those essays cannot but have felt that the
 Author is endowed with sound judgment, and has studied, with
 particular care, the history of the languages he touches upon.
 His observations prove that Mr. H. Tooke has, for most of his
 derivations, judiciously turned to the old Saxon and Gothic dia-
 lects, and that it was there chiefly I could look for mine; they also
 give reason to expect that inquiries made by me into my native
 language (the French), and into the English (which has long been
 familiar to me), will throw some fresh lights on the structure of
 both, if not of others: in short, France and England, at least,
 are interested in the success of my undertaking.

right leg, a pair of spectacles; rubbed them a while with a piece of linen, that they might become more transparent; then, with the utmost gravity, saddled her long nose with them, and sought to discover from which of the standing stalks that ear of corn had been cut off. Very little advantage could accrue from her manner of gleaning, either to herself or to others. Now, I, whose nose is almost constantly saddled, who never start abroad without having considered what I am in search of, no sooner perceive any thing that will answer my purpose, than I take it up, and use it, without injuring it however, then leave it in its place; nor should I trouble myself, about ascertaining the spot I found the same in, if it were not to inform other people that they may, if they chuse, find, themselves, the very thing, and use it as I did.

44. B. I understand you. If you wish to know the real value of a word which Grammarians have ranged among the *non-descripts*, you search for that word, or for a word nearly similar, in some dialect or other; and, the moment you have found it clearly presented as a *descript*, you are satisfied, because you have then an authority for placing that word among the classes acknowledged to consist of words which have each a clear and precise meaning.

XLV. S. You have exactly expressed what I meant to convey by the comparison; and I have only to add, that, in general, my researches take place upon a large scale, formed from an inward conviction that such, or such, a set of words must necessarily be found to have each the same, or nearly the same, signification.

45. B. The details into which you have entered hitherto, supported by a few exemplifications, promise
fair,

fair, I must confess; namely, that, whenever the word, seemingly governed by a pretended preposition, can be brought to convey the notions of *Operator* or *Co-operator*, in regard to an action, an event, a situation or condition, that pretended preposition must actually be a **NOUN**, of equal value with **OPERATOR** or **CO-OPERATOR**, used in the singular or in the plural, as circumstances may require. I recollect very well that, after an event or a state has been presented with a passive or neutral construction, if you find something added to express what or who occasioned that event, or state, you can cause the pretended preposition to disappear, by merely changing the passive verb into an active one, giving it for agent whatever or whoever occasioned the event, or state; or, if the verb be neuter, by merely making whatever or whoever occasioned the event, or state, the agent of an active verb equal to what *to cause* means. It appears desirable that you would produce, at one view, a certain number of such sentences, each with some or other preposition before the agent, which preposition you say can only have the same significations as belong to *Operator* or *Co-operator*, or some equivalent. By so doing, you would enable your readers to perceive how far this new doctrine of yours is likely to extend.

XLVI. S. I thank you for the hint, my dear little *By*; and here are some short examples, the examining of which will be sufficient to give some notion of my doctrine, applied to the English language. You, and my readers, must however excuse me from stating, at the same time, all the gradual and nice transitions which, taking place, determine that one of the pretended prepositions would, here or there, be preferable to ano-

ther; as policy enjoins me to dwell, at present, chiefly upon you, my dear little *By*, and to make this book a sort of specimen of what I can do. If, hereafter, I should take up your relatives, my plan would be to dwell upon each of them sufficiently to do justice to the individual: but, however great be my desire to accomplish that, I shall not gratify it, and indeed I cannot, unless the public testifies a wish to see *The Evenings of Southill* resumed, by subscriptions adequate to defray the whole expense of every book in rotation.

<i>Event, or state, described</i>	<i>Explanation, whereby</i>
<i>by one, without his mentioning immediately who, or what, operates (has operated, or will operate) the same.</i>	<i>one mentions who, or what, operates (has operated, or will operate) the event, or state, described by what precedes.</i>

- | | |
|---------------------------------------|-------------------------------------|
| 1. He was respected | <i>by every man.</i> |
| 2. Yet, he died on the scaffold | } <i>through foul machinations.</i> |
| 3. This favour he obtained | |
| 4. Yet, he was once like to be ruined | } <i>through your interest.</i> |
| 5. He that loveth me shall be loved. | |
| 6. I shall complain | } <i>through you.</i> |
| | } <i>by my father.</i> |
| | } <i>of your behaviour.</i> |

7. You

7. You do these things *from* (through, by) *habit*.
 8. He was slain *with* (by) *a sword*.
 9. She is very glad *of what has happened*.
 10. She is sorry *for* (at) *this disappointment*.

RESOLUTIONS.

1. *Every good man* respected him—Therefore—He was respected: *Operator* (of that his state?)—*every good man*.

2. Yet, *foul machinations* caused him to die on the scaffold—Therefore—Yet, he died on the scaffold: *Operators* (of this event?)—*foul machinations*.

3. *Your interest* caused he obtained this favour—Therefore—This favour he obtained: *Operator* (of that event?)—*your interest*.

4. Yet, *you* were once like to ruin him—Therefore—Yet, he was once like to be ruined: the *Operator* (of his ruin would have been?)—*you*.

5. *My father* will love him that loveth me—Therefore—He that loveth me shall be loved: *Operator* (of this state?)—*my father*.

6. *Your behaviour* will occasion I shall complain—Therefore—I shall complain: *Operator* (of this future event?)—*your behaviour*.

7. *Habit* causes you do these things—Therefore—You do these things: *Co-operator* (to those events?) *habit*.

8. *A Sword* slew him: but *somebody* used the sword, *who* operated as well as the sword—Therefore—He was slain: *Operators* (of this event?)—*a sword*, and *some person* left unmentioned.

9. *What has happened* causes she is very glad—Therefore—

fore—She is very glad : *Operator* (of this her state?)—
what has happened.

10. *This disappointment causes* she is sorry.—
 Therefore—She is sorry : *Operator* (of this her state)—
this disappointment.

11. We are angry *at the style of that letter.*
 12. He will be surprised *at this piece of news.*
 13. My father is confined to his bed, *{ from (through) the accident which happened to him.*
 14. Here is a fine table (made) *{ of marble.*
 15. I see what has been the matter, *{ by your countenance.*
 16. We lose the beauties of that poetry, *{ through (by) your reading indistinctly ; or, through the indistinct manner in which you read.*
 17. He was cured of that disorder, *{ by drinking Madeira wine ; or, by the Madeira wine he drank.*
 18. I knew what was the matter, *{ on perceiving he held my letter ; or, from my letter which I perceived he held.*
 19. I know what to think concerning that, *{ from your declining to answer ; or, from your refusal to answer.*
 20. I did write to him, *{ for making his mind easy ; or, for (this object) the making of his mind easy.*
 21. I cannot express the joy I feel, *{ at finding you here.*

RESOLUTIONS.

11. *The style of that letter causes* we are angry.—
 Therefore—We are angry : *Operator* (of this our state?) —
the style of that letter.

12. *This*

12. *This piece of news* will surprise him—Therefore—He will be surprised: *Operator* (of this his future state?)—*this piece of news*.

13. *The accident, which happened to my father*, confines him to his bed—Therefore—My father is confined to his bed: *Operator* (of this his state?)—*the accident which happened to him*.

14. *Marble made* (Marble was the chief ingredient employed in making) the fine table which is here: but, *somebody* wrought and fashioned the marble, *who*, having contributed to its present form, must be considered as a *Co-operator*—Therefore—Here is a fine table made: *Co-operators* (to the present state of the fine table?)—*marble* (as to the matter used), and *some person* left unmentioned (as to the workmanship).

15. *Your countenance causes* I see (or discover) what has been the matter—Therefore—I see what has been the matter: *Operator* (of this my discovery?)—*your countenance*.

16. *Your reading indistinctly, or the indistinct manner in which you read, causes* we lose the beauties of that poetry—Therefore—We lose the beauties of that poetry: *Operator* (of this our loss?)—*your reading indistinctly, or, the indistinct manner in which you read*.

17. *Drinking Madeira wine, or, the Madeira wine he drank, caused* he was cured (or, cured him) of that disorder—Therefore—He was cured of that disorder: *Operator* (of this his cure? of this his state?)—*drinking Madeira wine, or, the Madeira wine he drank*.

18. *Perceiving* (that, namely) he held my letter (the perceiving of that, namely, he held my letter); or, *my letter* which I perceived he held, *caused* I knew what was the matter—Therefore—I knew what was the matter

matter: *Operator* (of this my state?)—(the) *perceiving* (of this, viz.) he held my letter; or, *my letter* which I perceived he held.

19. *Your declining, or your refusal, to answer causes* I know what to think concerning that—Therefore—I know what to think concerning that: *Operator* (of this my state?)—*your declining to answer, or, your refusal to answer.*

20. *Making his mind easy,* (for, the making of his mind easy; or, a desire of making his mind easy; or, this object, making his mind easy) caused I did write to him—Therefore—I did write to him: *Operator* (of this my determination?)—*making his mind easy; or, this desire, making his mind easy; or, this object, making his mind easy.*

21. *Finding you here causes* I feel joy; I cannot express that joy—Therefore—I cannot express the joy I feel: *Operator* (of this my state?)—*finding you here.*

46. B. You have, in the preceding resolutions of the examples adduced, abstained, purposely I suppose, from taking an advantage which could not fairly have been objected to, by introducing words of significations similar to those acknowledged to exist in the words *Operator* and *Co-operator*.

XLVII. S. I have done so, because it is obvious that any word synonymous, or nearly so, as well as any word used figuratively (to convey the same, or nearly the same, significations with *Operator* or *Co-operator*), would remove the tautology apparent in my resolutions, and furnish that variety without which all things appear insipid to mankind. My design was to bring several rays to their point of convergence and concourse, and to make it known that this point was *Operator* or *Co-operator*. When the pretended prepositions cannot be brought to
that

that point, they originate from words of a different kind or import; and, I have had occasion to experience, that a word called a preposition, instead of retaining always the same meaning or nearly, has been used in very different significations: but then, each distant different meaning arose from a different word, which, written and pronounced nearly in the same way, had at last been forced to take the very outward appearance which another had been made to bear.

47. *B.* Many people, well informed, at least they think so, are of opinion that the researches of etymologists bring nothing forth but conjectures.

XLVIII. *S.* That trite opinion I have heard often enough; nor was the repetition irksome to me, till coxcombs dressed it up in sneers.

48. *B.* I have heard certain persons say, that you are not of a communicative disposition.

XLIX. *S.* I hope you have heard many others declare the very reverse.

49. *B.* I certainly have.

L. S. I have often been silent, when it might have been expected I should speak: but, with people who show a predetermination not to yield to any argument or authority whatever, I would advise you to imitate me, if you cannot withdraw.

50. *B.* Where obstinacy prevails, the best way certainly is to be silent.

LI. *S.* There are people also who are so very absent, from either nature or affectation, that it would be needless to enter, with them, upon any subject which requires attention. In others, you may plainly discover they think that either you do not deserve to be listened to, or they might commit their dignity by discussing any point with you.

Surely,

Surely, in all those situations, silence is, for you, the most eligible refuge.

51. *B.* Most certainly; but, having observed those obstructions to improvement, let us try to remove them, partly at least. I have reason to believe that you would considerably please the curious in languages, if you were to exhibit, in French, your preceding set of examples, and prove that, in the resolutions of them, your new doctrine may also prevail; that the words called Prepositions, by the French Grammarians, though so very different (in form) from those to which the English Grammarians give that appellation, are in reality taken from a similar stock, and consequently have, in general, the same tendency with those so used in English, when appointed to announce *who*, or *what*, *causes* (has caused, or will cause) an event, a situation, or a condition, to take place.

LII. *S.* It was my intention to do so, in order that I might rouse the attention of foreign philologists. I am confident that, if the principles I now present, be applied by them, each to his mother tongue, or to those languages he is familiar with, the same results will be obtained. Though I profess to investigate here only the English and French languages, yet I shall, if full scope be given to me, prop up my principles by contrasting the expressions used in those two idioms, with the expressions used in other idioms; and, thereby, facilitate fresh inquiries towards ascertaining how far I am right, how much farther I might have gone. Here is the preceding set of English examples put into French garb.

Événement,

Événement, ou état, que l'on décrit, sans exprimer d'abord qui, ou ce qui, l'opère (l'a opéré, ou l'opérera). *Explication, par laquelle on indique qui, ou ce qui, opère (a opéré, ou opérera) l'événement ou l'état, décrit par ce qui précède.*

- | | | |
|--|---|---|
| 1. Il étoit respecté | { | <i>de tout bonnête homme</i> |
| | | <i>(de tout homme de bien).</i> |
| 2. Cependant, il mourut sur l'échafaud, | { | <i>par de noires cabales (manœuvres, menées, trames).</i> |
| 3. Cette faveur il l'obtint | | <i>par votre crédit.</i> |
| 4. Cependant, il fut une fois à la veille d'être ruiné | { | <i>par vous.</i> |
| 5. Celui qui m'aime sera aimé | | <i>de mon père.</i> |
| 6. Je me plaindrai | | <i>de votre conduite.</i> |

RESOLUTIONS.

1. *Tout bonnête homme (tout homme de bien) le respectoit—Donc—Il étoit respecté: Qui opéroit (cela? C'est)—tout bonnête homme (tout homme de bien*).*

* Comme *Opérateur*, en François, ne se dit guère que de celui qui fait certaines opérations de chirurgie, d'un charlatan qui débite ses remèdes, et qui vend ses drogues en place publique, j'ai évité d'employer le mot d'*Opérateur*, que j'ai remplacé par *qui opère, qui opéra, qui opérera, &c.* ou par *qu'est-ce qui opère (opéra, opérera, &c.)*: mais, j'espère que l'on donnera, en France, au mot *opérateur*, toute l'étendue nécessaire, celle qu'il devroit naturellement avoir, pour exprimer en toute occasion *qui opère telle ou telle chose, qui fait que telle ou telle chose a lieu, &c.*

2. Cependant,

2. Cependant, *de noires cabales* (*manœuvres, menées, trames*) *furent* qu'il mourut sur l'échafaud*—Donc—Cependant; il mourut sur l'échafaud : *Qui opéra* (cet événement ? ce furent)—*de noires cabales*, &c.

3. *Votre crédit fit* qu'il obtint cette faveur—Donc—Cette faveur, il l'obtint. *Qu'est-ce qui opéra* (cet événement ? ce fut) *votre crédit*.

4. Cependant, *vous fûtes* une fois à la veille de le ruiner—Donc—Cependant, il fut une fois à la veille d'être ruiné : *Qui auroit opéré* (sa ruine ? C'eût été)—*vous*.

5. *Mon père aimera* celui qui m'aime—Donc—Celui qui m'aime sera aimé : *Qui opérera* (cet état en lui d'être aimé ? ce sera)—*mon père*.

6. *Votre conduite fera que* je me plaindrai—Donc—Je me plaindrai : *Qu'est-ce qui opérera* (cette démarche de ma part ? ce sera)—*votre conduite*.

7. Vous faites ces choses-là *par habitude*.

8. Il fut tué { *avec une-épée (d'un coup d'épée, à coups d'épée.*

9. Elle est bien aise *de ce qui est arrivé.*

10. Elle est fâchée *de ce contretemps.*

11. Nous sommes irrités { *du (de le) style de cette lettre.*

12. Il sera surpris *de cette nouvelle.*

13. Mon père garde le lit { *par (de) l'accident qui lui arriva.*

14. Voici une belle table (faite) { *de marbre.*

15. Je vois de quoi il a été question, { *à votre contenance.*

16. Nous pardons les beautés de cette poésie, { *par votre manière indistincte de lire.*

* Ce *que*, après un Verbe, lequel on dit être *Conjonction* ou *Conjonctif*, est égal à *cela* ou à *ceci*. Donc, *furent* qu'il mourut, i. e. *furent ceci*, il mourut ; *causèrent ceci*, il mourut ; &c.

RESOLUTIONS.

7. *L'habitude cause que vous faites ces choses-là—*
 Donc—Vous faites ces choses-là : *Qu'est-ce qui opère* (ces actions en vous ? c'est)—*l'habitude, ou (ce appelé) habitude.*

8. *Une épée causa qu'il fut tué; ou, une épée le tua (un coup d'épée le tua, ou, des coups d'épée le tuèrent) :*
 mais *quelqu'un* employa l'épée et ce *quelqu'un* opéra aussi bien que *l'épée*—Donc—Il fut tué : *Qui opéra* (cet événement ? ce furent)—*une épée* (ou, *un coup d'épée, ou des coups d'épée, et quelqu'un* dont il n'est pas fait mention.—Ce n'est pas ici l'endroit où je sois obligé d'expliquer la différence qui peut exister entre *avec une épée, et d'un coup d'épée, ou à coups d'épée.*

9. *Ce qui est arrivé fait qu'elle est bien aise—*Donc—Elle est bien aise : *Qu'est-ce qui opère* (cet état en elle ? c'est)—*ce qui est arrivé.*

10. *Ce contretemps fait qu'elle est fâchée—*Donc—Elle est fâchée : *Qu'est-ce qui opère* (cet état en elle ? c'est)—*ce contretemps.*

11. *Le style de cette lettre fait que nous sommes irrités—*Donc—Nous sommes irrités : *Qu'est-ce qui opère* (cet état en nous ? (C'est)—*le style de cette lettre.*

12. *Cette nouvelle fera qu'il sera surpris—*Donc—Il sera surpris : *Qu'est-ce qui opérera* (cet état en lui ? Ce sera)—*cette nouvelle.*

13. *L'accident qui arriva à mon père fait qu'il garde le lit (lui fait garder le lit)—*Donc—Mon père garde le lit : *Qu'est-ce qui opéra* (cet état en lui ? C'est)—*l'accident qui lui arriva.*

14. *Du marbre (ou, le marbre) fit (fut la matière prin-*
 cipale

RESOLUTIONS.

17. *Buvant du vin de Madeire fit qu'il fut guéri de cette maladie; ou bien, Le vin de Madeire qu'il but fit qu'il fut guéri de cette maladie—Donc—Il fut guéri de cette maladie: Qu'est-ce qui opéra* (en lui cet état; cette cure? ce fut)—*le boire du vin de Madeire* (l'acte de boire, &c.), ou bien, *le vin de Madeire qu'il but.* ¶ *Buvant du vin de Madeire fit*, ne se diroit plus aujourd'hui; ni *Le boire du vin de Madeire.*

18. *Voyant ceci, il tenoit ma lettre*, je sus (*fit que je sus*) de quoi il s'agissoit; ou bien, *ma lettre que je vis qu'il tenoit fit que je sus* de quoi il s'agissoit—Donc, Je sus de quoi il s'agissoit. *Qu'est-ce qui opéra* (en moi cet état? ce fut)—*le voir de ceci, il tenoit ma lettre*, ou bien, *ma lettre que je vis qu'il tenoit.* ¶ *Voyant ceci, il tenoit ma lettre* paroîtroit aujourd'hui un peu gauche; et *le voir de ceci*, ne sauroit plus se dire; on pouvoit le dire cependant du temps de Montaigne.

est de même de ceux qui parlent d'autres langues), et se contentent d'exprimer l'approximation ou le mot *proche*; chacun suivant sa langue. Après se trouvera donc toujours, ou très-souvent, égal à *ayant près pour avant proche* (notre *près* étant une contraction de l'adjectif Italien *presso*, proche) qui a *près*, pour qui a *proche*, &c. D'après votre refus, est donc égal à *2d'est-ce qui a opéré* (telle ou telle chose? c'est)—*votre refus que j'ai près ou proche* (l'ayant entendu, ou depuis que je l'ai entendu). En effet, Après cela pourroit se rendre en Allemand par *hiernach* (hiernach), littéralement *ici* (ou ceci) *proche*; en Hollandois, par *naa dat*, littéralement *proche cela pour cela proche*. D'ailleurs, après cela peut se rendre en Anglois par *next that* ou *next to that*, littéralement *le plus proche de cela*; et les Allemands, employant le superlatif de leur *nach*, peuvent dire *hiernachst*, comme les Hollandois peuvent dire *naast dat*. See Interlocution LIV, p. 57.

19. *Votre refus de répondre fait que* je sais ce que je dois penser de cela—Donc—Je sais ce que je dois penser de cela: *Qu'est-ce qui a opéré* (en moi cet état? C'est)—*votre refus de répondre.*

20. *Lui tranquilliser l'esprit* (*cet objet-ci*, lui tranquilliser l'esprit; ou bien, *Le désir où j'étois de lui tranquilliser l'esprit*) *a fait que* je lui ai écrit—Donc—Je lui ai écrit *Qu'est-ce qui a opéré* (cette résolution que j'ai prise? C'est)—*cet objet-ci*, *lui tranquilliser l'esprit*; ou bien, *Le désir où j'étois de lui tranquilliser l'esprit.*

21. *Vous trouver ici fait que* je ne saurois exprimer la joie que je ressens—Donc—Je ne saurois exprimer la joie que je ressens: *Qu'est-ce qui opère* (cet état où je suis? C'est)—*Vous trouver ici.*

52. B. But that forerunner appears to be a redundant expression. Some languages, I suppose, reject the same, in certain circumstances, and present the *real Agent* or *Cause* or *Motive*, &c. in a naked manner, that is to say, without expressing the preposition which other languages must use, because custom has made it a law.

LIII. S. You have now started a most important question in regard to the French language, and you force me to give, at least, a hint how *me, te, se, nous, vous*, and sometimes *moi, toi*, happen to be used instead of *à moi, à toi, soi*, &c.; how *lui, leur*, happen to be used instead of *à lui, à elle, à eux, à elles*; and more particularly, because attended with more difficulty, how *en* happens to be used instead of whatever might be changed into these English expressions, *By the same, Of the same, From the same, At the same, With the same, Through the same, For the same*, &c. But before I venture to explain your question by suitable examples, I think it proper to present this

ETYMOLOGICAL OBSERVATION ON *en*. “ This particle *en* comes either from the Iberno-Celtic *emb* or *amb* (even) or from the word whence the old Saxon adjectives *efen*, *emne*, have been formed, which are found changed into *efne*, *efn*, *emn*, *em*, as in *efen-wegs*, even weight, equal weight, same weight; *efn-cald*, equally old, same age (for, *æld*, *cald*, *eld*, mean age, as well as *old*); in *em-lang* or *emn-lang*, equally long, same length.* In English *even* is often contracted into *e'en*; a further contraction perhaps made the French *en*; besides *em* would easily become *en*. The English word *to even* signifies actively *to make even*, and neutrally (rather obsolete now) *to be equal*. In old Saxon, the verb *efnan* was used to express what is meant by the Latin *perpetrare*, *præstare*, whence the French forerunner *en* (when used for *Operator*) is obviously equal to *doer*, *maker*, *performer*†, &c. In the French phrase *en ami*, for *comme ami* (like a friend), it is evident that *en* is then the same as *égalant* (equaling, acting like). When *en* is considered by Grammarians as a pronoun, because, with a reference to some individual name which has been precedently mentioned, it is prefixed or suffixed to a verb, that word (*en*) is then used, by way of abbreviation in construction, for whatever might be changed (as I have already said) into these English expressions, *By the same*, *Of the same*, *From the same*, *At the same*, *With the same*, *Through the same*, *For the same*, &c. And indeed, the old Saxon adjective *efen* or *efn*, meaning *equal*, *like* or *not unlike*, the

Instead of *efen*, we find the old Saxon *euen* also. The German primitive is *eben*; the Dutch made it their *even*.

† Among the derivations which we shall see hereafter, in regard to the English *in*, this on *en* will be confirmed; and that circumstance will be noticed, when *en* happens to be used as a prefix, or forerunner, to a noun (or its representative) simply considered as containing. See Interlocution LXIX.

French particle *en* may consequently be considered as equal to *same*, or *the same*, with the subaudition of *Operator as already mentioned*.* I say then that *en* used as a prefix or suffix to a verb is introduced as an abbreviation in construction, since the omission of the word announcing something like *Operator* is allowed before that *en*, an omission which could not take place with any other representative of the individual name, since we must say *de moi, de lui, &c.*

RULE. In the French language, the forerunner, described as announcing OPERATOR or CO-OPERATOR, is always omitted when the individual that has occasioned, or will occasion, an action, an event, or a condition, having already been named, is to be represented, close to a verb, merely by a sort of prefix or suffix, used as a representative of the individual name we do not chuse to repeat.

1st. *As to prefixes.* In, “Je parlerai A votre père”, it is *your father* who, *when come at*, WILL partly CAUSE I shall speak;† and *votre père* has his forerunner expressed—Instead of “Je parlerai A lui”, wherein the forerunner A is still expressed, I may say, “Je lui parlerai.”—Hence, the forerunner A is omitted in the latter

* The pretended pronominal *ne* which the Italians use in the circumstances which will allow in French the introduction of the pretended pronominal *en*, has also been formed from the same source, and consequently must mean *the same*: in the very ancient Italian authors, *ene* may be found; by degrees, from the primitive *efne* or *emme*, the initial *ef* or *em* have been quite suppressed, and *ne* only remained.

† I said, *will partly cause*, for, *what chiefly will cause me to speak* must be *what I am to say*; while *what I am to say* can *cause me to speak*, only *when your father is come at by me*.

construction,

construction, because of *lui* being used as a sort of prefix recalling, before *parlerai*, the idea of *your father*, who still, *when come at*, WILL partly CAUSE I shall speak.

2dly. *As to suffixes.* The construction we have seen, in regard to prefix representatives, cannot take place when the French Verb is to be used, without a negation, in those parts of the Imperative which are the 1st person plural and the 2d persons either singular or plural; these three circumstances requiring the representatives (called pronouns) to be used as suffixes. Instead of “Parlons A LUI,” with the forerunner expressed, we may say “Parlons-LUI,” omitting the forerunner A; and then *lui* is used as a suffix to the verb *parlons*, and linked to it by a hyphen, although, instead of “Ne parlons pas A LUI,” we may say “Ne LUI parlons pas,” wherein *lui* is introduced as a prefix to *parlons* used negatively, and the hyphen is not deemed necessary, because of the position given to *lui*, which position, in front of the verb, sufficiently announces that *lui* is a part necessary to the following verb *parlons*, as restraining its effect. Let us apply to *en* the same divisions of the rule.

In “Parlez-vous DE MOI” (equal to “Est-ce moi qui vous FAIS parler”?) the forerunner is expressed by DE; if the person addressed, instead of replying “Je parle DE VOUS” (in which the forerunner is still expressed by DE), says “J’EN PARLE”, it is obvious that the *de* is omitted only because *en* has become, by its position and general consent, equal to *du même* (of the same), DE VOUS, for *de vous-même* (of you, of yourself, even of you).

In “Parlez DE LUI,” the forerunner is expressed: if, instead of “Parlez DE LUI,” I say “Parlez-en,” I omit the forerunner; and so in “N’EN parlez pas”, instead of “Ne parlez pas DE LUI.”

N. B. If one wishes to discover when the abbreviating **EN** may, of itself, stand instead of *whoever*, or *whatever*, *operates* (did operate, or will operate) *what has been expressed precedently*, he may turn to the set of French examples, p. 47, 48 and 50; and he will find the rule will do, except for the 7th, 15th, and 20th. Then will he have an idea of the farther advantages that result from my doctrine. For instance,

After having heard "**Il étoit respecté DE TOUT HONNÊTE HOMME,**" instead of repeating, by way of assent, verbatim, "**Il étoit respecté DE TOUT HONNÊTE HOMME,**" you may say merely "**Il EN étoit respecté,**" and the latter will be equal to "**Il étoit respecté: OPERATOR? THE SAME; or CO-OPERATORS? THE SAME;** for, *the same people already mentioned*, namely, "*every good man*" (*tout honnête homme*).

In the 2d example; *cette faveur*, *il l'obtint PAR VOTRE CREDIT*", there is a transposition, which, removed, will make that example become "**Il obtint cette faveur PAR VOTRE CREDIT**" Now, if I wish not to repeat **PAR VOTRE CREDIT**, but to supply the latter words by **EN**, I shall say "**Il EN obtint cette faveur**" equal to "**Il obtint cette faveur: OPERATOR?—THE SAME** (*thing already mentioned*, namely, **VOTRE CREDIT**, your interest.

Any body may now do the same with the other examples, except, as I said before, as to those three examples (and the like) marked 7th, 15th, and 20th. It will be my task to show, in some subsequent part, if the public require it, why **EN** could not be used with propriety in the three examples alluded to.

53. B. Besides that circumstance which custom has established, very rationally too, in regard to such pronouns

nouns as are used like prefixes or suffixes to verbs, are there not other circumstances wherein that forerunner equal to OPERATOR or Co-OPERATOR may be omitted in French?

LIV. S. Certainly—For instance, in this French combination of words “Je courois *après* lui”^{*} equal to “AVOIR lui *près* me FAISOIT courir”, the word which, to announce my motive, could have acted as a forerunner, would have been POUR: and indeed, “Je courois *après* lui,” which may appear to Grammarians to be an abbreviation in construction, or an elliptical phrase, is equal to “Je courois POUR AVOIR lui *près*” (I was running FOR GETTING him *near*, FOR reaching him), wherein the forerunner POUR really performs its function, and may be replaced by the word OPERATOR, thus “Je courois: OPERATOR (of this my state?).—AVOIR lui *près*, for THE DESIRE OF GETTING him *near*.—In “Je courois *après* lui POUR l’attraper,” the reader may see I had two objects in view, two motives, which put me in action, which MADE me run; 1st, TO HAVE him *near*; 2dly, to catch him or take hold of him: each of my objects or motives became then a Co-OPERATOR; but the forerunner is omitted, in regard to my first object in view, viz. AVOIR lui *près*; and it is introduced by means of POUR, in regard to my 2d object in view, viz. *l’attraper*.

54. B. In Latin, the word used in modern languages as a forerunner to announce the OPERATOR, or OPERATORS, or one of the OPERATORS, is much more frequently dispensed with; and, since Latin has had so much influence on the French and English lan-

^{*} See *Observation Etymologique sur Après*, p. 50.

guages, I think you ought to show, to a certain degree, how far these modern languages agree with, or deviate from, the Latin, as to the manner of presenting the OPERATOR, or OPERATORS, of events expressed either passively, neutrally, or actively, in order to confirm your assertions in regard to English and French.

LV. S. That I will do with all my heart. In Latin, one difference has gradually obtained in the expressing of a PERSON or of PERSONS to be presented as OPERATOR or as OPERATORS, and in the expressing of an INANIMATE THING or of INANIMATE THINGS to be presented as an OPERATOR or as OPERATORS. That such a difference was not always attended to we have undeniable proofs.

1st. When the OPERATOR or OPERATORS must be named or represented by some word denoting a *person* or *persons*, in a sentence used, or to be used passively, the OPERATOR appeared generally with a forerunner, such as *a, ab, abs, per, &c.* seldom without such a forerunner.

WHERE THE FORERUNNER IS EXPRESSED.

Laudatur AB his, culpatur AB illis. Hor.

Nihil est virtute amabilius, quam qui adeptus erit, ubicunque erit gentium, A nobis diligetur. Cic.

Meum factum probari ABS te, triumpho et gaudeo. Cic.

Non existimâram Metellum fratrem ob dictum capite ac fortunis PER te oppugnatum iri. Cic.

PER me quondam, te socio, defensa est respublica. Cic.

WHERE

WHERE THE FORERUNNER IS OMITTED.

Deseror *conjugē* (Ov.) pro, A *conjugē*.

Colitur *linigerā turbā* (Ov.) pro, A *linigerā turbā*.

Tunc et contra Stertinius Maximum, *quo* promebatur, dixit (Senec.) pro, A *quo*.

2dly. When the OPERATOR or OPERATORS must be named or represented by some word denoting a THING or THINGS (instead of a PERSON or PERSONS) in a sentence used, or to be used, passively, the OPERATOR, or OPERATORS, generally appeared without the forerunner; but Poets sometimes would introduce it.

WHERE THE FORERUNNER IS OMITTED.

Animus defatigatus *multitudine* verborum. Auct. ad Herenn.

Si Pergama *dextrā* defendi possent, etiam *hæc* defensa fuissent. Virg.

Cæsus est VIRGIS Athenagoras, qui, in faine, frumentum exportare erat ausus. Cic.

WHERE THE FORERUNNER IS EXPRESSED.

Absens flammâ Meleagros AB illâ uritur. (Ov.)

Pectora trajectus Lynceæ Castor AB ense. (Ov.)

Sæpe PER has (lachrymas) flecti principis ira solet. (Ov.)

3dly. With Verbs employed *neutrally*, or, with those Verbs which Grammarians call *Deponents*, and with Verbs employed *actively* which have already an Agent,
the

the *person, instrument, or any thing whatever that caused, wholly, or partly, the event or situation described, or to be described, could be introduced with a forerunner. However, the forerunner was often omitted.*

WHERE THE FORERUNNER IS EXPRESSED.

- Mare **A** Sole collucet. Cic.
 Torqueor, infesto ne Vir **AB** hoste cadat. Ov.
 Phalaris non **A** paucis interiit. Cic.
 Quis nolit **AB** isto ense mori? Lucan.
 Rem atrocem Largius Macedo **A** servis suis passus est. Plin.
 Olet unguenta? **DE** meo. Ter.
 Qui legibus non **PROPTER** metum paret, sed quia id salutare maximè judicat. Cic.
 Id nisi gravi **DE** causâ non fuisset. Cic.
 Cum **E** viâ languerem. Cic.
 Demetrius Phalereus **EX** doctrinâ nobilis et clarus. Cic.
 Nec loqui **PRÆ** mœrore potuit. Cic.
 Et **DE** triumpho picta Barbarico chlamys. Senec.
 Candelabrum factum **E** gemmis. Cic.
 Templum **DE** marmore. Virg.
 Naves totæ factæ **EX** robore. Cæs.
 Solito matrum **DE** more locuta est. Virg.
 Bene obsonavi, atque **EX** meâ sententiâ. Plaut.
 Quod adeptus est **PER** scelus, id **PER** luxuriam effundit atque consumit. Cic.

WHEN THE FORERUNNER IS OMITTED,
THE POINT BEING TO INTRODUCE THE
CAUSE, THE MANNER, THE INSTRUMENT
AND THE MATTER USED: PRECEDENTS
OF THE CONTRARY HAVE, HOWEVER, BEEN
QUOTED.

Oderunt peccare boni Virtutis amore. Hor.

Homini illico lacrymæ cadunt, quasi puero, gaudio.

Ter.

Virtute ambire oportet, non fautoribus. Plaut.

Nec facile est æquâ commoda mente pati. Ov.

Nimium altercando veritas amittitur. P. Syr.

Floruit cum acumine ingenii, tum admirabili quodam
lepore dicendi. Cic.

Scipio omnes sale, facetiisque, superabat. Cic.

Famâ nobilium, potentesque bello. Cæs.

Naturam expellas furcâ; tamen usque recurret. Hor.

Capitolium saxo quadrato substructum. Liv.

Ære cavo clypeus. Virg.

Solidoque adamante columnæ. Virg.

4thly. When the *instrument, manner, matter, &c.*
could be introduced as a sort of *concomitant operator*, the
word *cum* was generally used as a forerunner, as *with* in
English, and *avec* in French, which latter, being spelt
formerly *avecque* and meaning literally *ayez ce* (for *ayez
cela*), in English, *have that*, or *have also*, is equal to
the English Imperative, *join*, or *add* (this or that).*

Desinant

* It is possible however, that the French preposition *avecque*
(as anciently written) should originally have been the imperative
of the Anglo-Saxon verb *afeccan* (sumere), which imperative
would have been *afecc*, and, by changing *f* into *v* would have be-

come

Desinant obsidere, *cum* gladiis, curiam. Cic.

Ut Vettius in foro *cum* pugione; et item servi ejus comprehenderentur *cum* telis. Cic.

Ut in Cæcinam advenientem *cum* ferro invaderet. Cic.
Semper, magno *cum* metu, dicere incipio. Cic.

ETYMOLOGICAL OBSERVATION on the Latin Preposition *cum*, the Italian and Spanish Préposition *con*, and the Latin Prefixes *con*, *co*, &c. which some of the modern languages have adopted.

In Ibero-Celtic we find that com, gom, coim, &c. were used to express kindred, same family, same specie or kind; that coim-preadh (for gom-breath, or gom-bereith) meant generation, tribe, that com-dhe or gom-de meant chief (of a) tribe. In Ibero-Celtic co, con, go, were used, to express with, as in con-gallaibh or go n'gallaibh (in Latin cum Gallis, in English with the Gauls, in Italian, and Spanish con Galli)—All these came from the Ibero-Celtic adjective coimh, comh (equal, similar, &c.), which adjective being employed adverbially, as Grammarians say, instead of absolutely, was used for a prefix to compound words, and in time became com, coin; from the latter arose the Greek words κοινός (communis); κοινωνός (socius, sociatus, conjunctus), κοινῶς (communiter; vulgò, in commune, simul, unà, publicè, uno animo), and

come avec, then avecque from the propensity of our French ancestors to change c (final especially) into que. Certain it is that feccan, fæccan, and afeccan, are found in Anglo-Saxon to mean sumere, &c. (to take, to receive)—But, it will be objected perhaps that in remote ages of the French language the word was written ayesque; to this I shall answer that this may have happened by a change of the first c into s, because of the change of the final c into que.

the

the initial word in composition *κοινω*, as in *κοινὸ-φρων* (*con-cors, similis animi*)—Now from either *coin* or *comh*, which we have seen before, came very easily, the Latin preposition *cum*; and I need only observe that, considering *cum* as an adjective become indeclinable, the meaning of which is equal to the Greek adjective *κοινός* (*socius, sociatus, conjunctus*), and seeing that the noun is always introduced in the ablative after *cum*, I am sure they form both together a sort of interjective phrase, such as Grammarians call an absolute ablative case: and indeed *cum Gallis* is literally associating the Gauls, for, the Gauls (being) associated. It is evident that the Italian and Spanish *con* claim the same origin; it is evident also that the initial *com*, *con*, *co*, *col*, *cor*, &c. in compound words, denote, every one, a sort of association or concomitance*.

55. B. Whence do you derive your friend *By*, when he stands as a forerunner, to announce what is conveyed by the words *Operator*, *Co-operator*?

LVI. S. I might have said at once (but I reserve presenting the derivation at large till we are come to the latter part) that the primitive meaning of your name was *way, road, course*, and the like; that you had been serviceable to mankind to such a degree as to deserve that your name should be raised to some dignity: in consequence, it was agreed that the meaning of *way* should be extended not only to that of *which way*, or *the manner how*, things come to pass, but even to that of *Operator*, the highest quality that can be conferred on any individual. You do not scorn, for all that, to appear often in your primitive state, for which compliance you are the more to be respected: but still there are attached to your

* See, hereafter, article 4th of Interlocution LXXV.

name other notions which require that I should examine some expressions in the Gothic and old Saxon languages, in order to ascertain precisely every one of the functions you have been allotted to perform. In this examination, I shall point out how the high function of *operator* might be said to be implied in those expressions of antiquity. *Began*, in old Saxon, meant what the Latins expressed by OPERARI (to work*), *exercere*, *colere*, *excolere*, *incolere*, PERAMBULARE (to travel about), FLECTERE (to bend, to bow), *deflectere*, *inflectere*, *curvare*, *retorquere*, DECLINARE (to tend to a different way, to bend one's course to, to avoid, to decline), *divertere*, *recedere*, *fugere*, *submittere*, *servire*, *procumbere*, *observare*. Instead of this *Began*, we find the old Saxons used also *Beagian*, *Biegan*, *Bigan*, *Bigean*, *Bugan*, *Bygan*; and the Goths *Biugan*, *Bugan* (whence *Ga-bugan*, and the Anglo-Saxon *Ge-bugan*, as well as *Ge-bigan*). Hence *By* for *Byg* may have been formed from *bygan*, to express a sort of *agent*, equal to *Operator* or *Co-operator*; as *Be* may have been formed from *Beg* in *Began*, as *Bi* or *Big* from *Bigan*, and even *Bii*; for *g*, in Anglo Saxon, used to be often pronounced as if it were *i* or *y*, and, in the modern languages, was accordingly changed either into *i*, *j*, or *y*.

56. *B.* But, some will say: As the final *an* (or suffix *an*), in verbs, is only a termination which denotes *action*, that is to say, which intimates that whatever the preceding part of the word signifies is put in action; it is possible that those verbs should have been formed from *beg*, *beag*, *bieg*, *big*, by merely adding the sign of action *an*; it is possible also that those verbs may have been compound verbs formed from *gan* (to go, to move) with

* *Bæ*, in Kalmuck, means *I work*; and *Bed*, in Ibero-Celtic, means *work*.

be or *bi* prefixed, the real signification of which prefix may be *about, around, &c.* as contractions from *Bæb, Beag, Beab, Beg, Beb, Bieb, Big*, nouns which primarily meant *form of a circle, a garland, any circle, any circular thing, ring, &c.*—What would you reply?

LVII. S. Whether the latter nouns gave origin to the former Verbs, or the former Verbs gave origin to the latter nouns, is almost immaterial, as to what I have in view—Both sorts of words have existed; one sort, as Verbs; the other, as nouns; and certain it is that *By* is very often found, as already we have fully proved, to stand as a forerunner (equal to *Operator, Operators, or Co-operator, Co-operators*) to the name or to the representative of the name of somebody or of something which has caused, or will cause, an event or situation to take place. But there were, in old Saxon, other Verbs whence a word must obviously have existed to convey the idea of *maker, contriver, &c.* and consequently of *Operator*: the present *By* may obviously too be a contraction of that very word, as formed from *Bycnan*, which, as well as *Becnan*, used to convey the meanings of the Latin verbs *formare, fingere, simulare, significare, &c.* See hereafter the LXII. interlocution.

57. B. The Author of the Diversions of Purley has given us nothing, or hardly any thing, to take hold of, as to the several ways in which I am introduced: with him, *By* is only equal to *Be* used imperatively!

LVIII. S. True; but, let us turn to Dr. Johnson's Dictionary; and, throwing aside his 1st, 2d, 3d, 4th, 5th, and 14th divisions, in regard to *By*, because the passages he has quoted may all be clearly accounted for, by means of *Operator* or *Co-operator*, substituted for *By**, let

* *By*, says Dr. Johnson, 1st denotes the *Agent*; 2d, it notes the *instrument* commonly after a verb neuter; 3d, it notes the *cause* of any effect; 4th, it notes the *means by which* any thing is *per-*
formed

let us reduce his twenty-six other divisions to fewer heads.

58. *B.* What! had Dr. Johnson allotted thirty-two divisions to his definitions of me?

LIX. *S.* Yes, he had; and yet five or six might have been quite sufficient. For the sake of perspicuity, I shall mention fifteen, which will lead my readers through the labyrinth.

59. *B.* I hope you will take care to exemplify properly each of your divisions.

LX. *S.* I intend to do so; and, that I may be less exposed to censure on this point, I shall examine every passage quoted by Dr. Johnson in those twenty-six divisions of his which we have not yet touched. Under the number I shall prefix to each passage, the reader will see the number of the division (in Dr. Johnson's Dictionary) in which that passage may be found presented as an example; and the mark added to the latter number will point out a reference wherein the substance of the Doctor's definition will be found.

I. *By*, for *way*, considered as equal to OPERATOR, Co-OPERATOR, or the like.

I
7* "Bullion will sell BY THE OUNCE (delivered, or
to be delivered) FOR SIX SHILLINGS AND FIVE
PENCE UNCLIPPED MONEY (paid, or to be paid)."
Locke.

In this passage, I discover two OPERATORS in a state of *rotation and reciprocity*. 1st. SIX SHILLINGS AND FIVE PENCE UNCLIPPED MONEY (paid, or to be paid) CAUSING one ounce to *formed or obtained*; 5th, it shows the *manner* of an action; 14th, it notes *Co-operation*.

* Dr. Johnson says that *By* denotes then the *quantity had at one time*.

be sold (and delivered), the whole bullion will in rotation be sold.
2dly. ONE OUNCE (delivered, or to be delivered) CAUSING Six Shillings and five pence unclipped money (to be paid), the whole bullion will in rotation be sold.

2 “It is lawful, both BY THE LAWS OF NATURE;
9* and BY THE LAW DIVINE, which is the perfection of the other two.” Bacon’s Holy War.

Here, I discover several OPERATORS; namely, both the LAWS OF NATURE, and THE LAW DIVINE, which is the perfection of the other two (being made a sort of CRITERION), CAUSE *that* it is lawful: hence, It is lawful, OPERATORS (of this state?—they are) both THE LAWS OF NATURE and THE LAW DIVINE, which, &c. See the 5th and 8th examples.

3 “The present, or like, system of the world, cannot possibly have been eternal, BY THE FIRST PROPOSITION; and, without God, it could not naturally, nor fortuitously, emerge out of chaos, BY THE THIRD PROPOSITION.”—Bentley.

It is evident that THE FIRST PROPOSITION (being made a sort of CRITERION) CAUSES *that* the present, or like, system of the world, cannot possibly have been eternal: it is also evident that THE THIRD PROPOSITION (being made a sort of CRITERION) CAUSES *that*, without God, it could not naturally, nor fortuitously, emerge out of Chaos. See the 5th and 8th examples.

4 “The faculty, or desire, being infinite, BY THE PRECEDING PROPOSITION, may contain or receive both these.” Cheyne.

i. e. The faculty, or desire, being infinite (THE PRECEDING PROPOSITION, being made a sort of CRITERION, CAUSES *that* it is infinite), may contain or receive both these.

* Dr. Johnson says that *By* is then for *according to*, and notes *permission*.

† Dr. Johnson says that *By* is then for *according to*, and notes *proof*.

- 5 "The Gospel gives us *such laws* AS every man
11* that understands himself, would chuse to live BY."

Tillotson.

There is, in this passage, a peculiarity of construction which it is necessary to remove, so as to bring the pretended preposition BY to the place it should naturally occupy. To do this, let us say: "The Gospel gives us *those laws* (certain laws), BY WHICH every man that understands himself would chuse to live; and then, "The Gospel gives us *those laws* (certain laws) WHICH CAUSE that every man who understands himself would chuse to live (i. e. to regulate his manner of living) accordingly; or, The Gospel gives us *certain laws*; every man that understands himself, would chuse to live BY THOSE LAWS, i. e. would chuse to CAUSE THOSE LAWS TO DIRECT his life or manner of living.—In this passage, then, BY appears as a forerunner announcing the OPERATOR, and then CAUSING a thing to become a kind of DIRECTOR, *criterion, rule, guide, &c.* Now, BY, will contain both those powers whenever it shall be introduced so that *according to* may take its place.

- 6 "In the divisions I have made, I have endeavour-
11 ed, the best I could, to govern myself BY THE DIVERSITY OF MATTER." Locke.

i. e. MAKING THE DIVERSITY OF MATTER (become) A DIRECTOR.

- 7 "The ship, BY GOOD LUCK, fell into their hands
11 at last, and served as a model to build others BY."

Arbuthnot.

In this passage, I perceive two sorts of BY: the first is simply for OPERATOR; the second, besides announcing OPERATOR, makes the thing mentioned become a DIRECTING POWER, a *rule, a guide, or the like.* And indeed, GOOD LUCK CAUSED that, the ship fell into their hands at last, and served as a model to build others, the said ship OPERATING upon the builders as a DIRECTING POWER or GUIDE; otherwise, the builders MAKING the said ship or model their GUIDE.

* Dr. Johnson says that *By* is then for *according to, in conformity with, in imitation of.*

"Thus

8 "Thus, BY THE MUSIC, we may know when
12* noble wits a hunting go, through groves, that on
Parnassus grow." Waller.

i. e. "Thus, the MUSIC (being made THE CRITERION)
CAUSES *that* we may know when" &c.

9 "BY WHAT HAS BEEN DONE, before the war
12 in which he was engaged, we may expect what he
will do after a peace." Dryden.

i. e. WHAT HE HAS DONE, before the war in which he was
engaged (being made THE CRITERION), CAUSES *that* we may ex-
pect what he will do after a peace.

10 "Who's that stranger?—BY HIS WARLIKE
12 PORT, HIS FIERCE DEMEANOUR, and EREC-
TED LOOK, he's of no vulgar note." Dryden.

i. e. HIS WARLIKE PART, HIS FIERCE DEMEANOUR, and
ERECTED LOOK (being made THE CRITERION) CAUSE (altoge-
ther) *that* he's of no vulgar note.

11 "Judge of the event BY WHAT HAS PAST."
12 Dryden.

i. e. WHAT HAS PAST (being made THE CRITERION) will
or may MAKE you judge of the event.

12 "The punishment is not to be measured BY THE
12 GREATNESS OR SMALLNESS OF THE MATTER,
but BY THE OPPOSITION it carries and stands in,
to that respect and submission that is due to the
father." Locke.

i. e. THE GREATNESS OR SMALLNESS OF THE MATTER,
(being considered as THE CRITERION) is not to measure the pu-
nishment: but the OPPOSITION that matter carries and stands in
(being considered as THE CRITERION) is to measure the pu-
nishment.

13 "BY YOUR DESCRIPTION of the town, I
12 imagine it to lie under some great enchantment."
Pope.

* Dr. Johnson says that *By* is then for FROM, and notes *ground*
of judgment or comparison.

i. e. YOUR DESCRIPTION of the town (being made THE CRITERION) CAUSES *that* I imagine it to lie under some great enchantment.

14 "BY WHAT I HAVE always HEARD AND
12 READ, I take the strength of a nation." Swift.

i. e. WHAT I HAVE always HEARD AND READ, (being my CRITERION) CAUSES *that* I take the strength of a nation (to be so or so).

15 "Mean time she stands provided of a Laius,
13* more young and vigorous too BY TWENTY
SPRINGS." Dryden.

i. e. Mean time she stands provided of a Laius, TWENTY SPRINGS MAKE this Laius (be) more young and vigorous than the other individual unnamed, but compared with this Laius. Hence, it appears that TWENTY SPRINGS, being the difference between the ages of the two persons alluded to, are, for me, THE CRITERION which MAKES me judge that this Laius is more young and vigorous.

16 "Her brother River, ere this, lies shorter BY
13 THE HEAD at Pomfret." Rowe.

i. e. Her brother River, ere this, lies at Pomfret; THE HEAD (cut off) MAKES (him lie) shorter. Hence, the head, or the dimension of the head, is a CRITERION which makes me judge that he lies shorter at Pomfret; since I know that his head has been cut off. But, that the head, or any other part, may, in any circumstance, be introduced as a *criterion* to establish the difference between two persons compared as to size, will appear if, comparing you with another person, I say: He is shorter than you BY THE HEAD. See Interlocution LXX.

17 "BY GIVING THE DENOMINATION to *less*
13 quantities of Silver BY ONE TWENTIETH, you
take from them their dues." Locke.

Here, the 1st BY, before *giving*, stands for OPERATOR, in regard to the way, manner, or method used (as BY usually does before a present participle), and the 2d BY stands for OPERA-

* Dr. Johnson says that BY makes then the difference between two sums.

TOR, in regard to what makes quantities of Silver *less* in value or bulk: hence, GIVING THE DENOMINATION to quantities of Silver which ONE TWENTIETH MAKES less in value or bulk, CAUSES that you take from them their due.

18 "Which, O! avert, BY YON ETHERIAL
22* LIGHT, which I have lost for this eternal night; or
if, BY DEARER TIES, you may be won, BY
YOUR DEAD SIRE, and BY YOUR LIVING SON."
Dryden.

Here, each BY borders much on the meaning conveyed by OPERATOR, COOPERATOR; for, 1st, "O! may YON ETHERIAL LIGHT CAUSE you to avert" is nearly equal to "O! avert BY YON ETHERIAL LIGHT;" 2dly, In regard to "or, if BY DEARER TIES you may be won," we see evidently that it is equal to "Or if, DEARER TIES may win you," and consequently to "Or if you may be won, OPERATORS (of this event?)—DEARER TIES;" and, 3dly, "BY YOUR DEAD SIRE and BY YOUR LIVING SON" are, according to the first resolution above, equal to "MAY YOUR DEAD SIRE and may YOUR LIVING SON MAKE you avert."—But see also hereafter examples 55, 56.

19 "Now, BY YOUR JOYS on earth, YOUR HOPES
22 in heaven, O spare this great, this good, this aged
king!" Dryden.

i. e. Now, O may YOUR JOYS on earth, YOUR HOPES in heaven, MAKE you spare this great, this good, this aged king! But see also hereafter examples 55, 56.

20 "O cruel youth! BY ALL THE PAIN that
22 wrings my tortured soul! BY ALL THE DEAR
DECEITFUL HOPES you gave me, O cease! at
least, once more delude my sorrow," Smith.

i. e. O cruel youth! MAY ALL THE PAIN, that wrings my tortured soul, MAKE you cease! May ALL THE DEAR DECEITFUL HOPES you gave me, *make* you cease. at least once more delude my sorrow! But see also hereafter examples 55, 56.

* Dr. Johnson says, that *By* is then used in forms of *adjuring* or *obtesting*.

II. *By*, for *way* considered as equal to *PERFORMER* of the act, *ASSOCIATE*, *ASSOCIATING* (all which words are nearly synonymous with *OPERATOR*), when, before any of the reflective representatives (myself, thyself, himself, herself, one's self, itself, ourselves, yourself, yourselves, themselves), it seems to exclude every other individual that is not included in the reflective representatives introduced into the sentence.

21 "We shall, you and I, dine much more comfortably by *OURSELVES*."

i. e. We shall, you and I, dine much more comfortably; *PERFORMERS* (of this act?)—*OURSELVES*.

22 "I found you once, in that place, walking *BY YOURSELF*."

The *BY* here is equal to *PERFORMER* of the act, or to *ASSOCIATE* (used interrogatively or not); and, on *YOURSELF* appearing, it is sufficiently understood that all other individuals are excluded: yet, some individuals may be found to be added to *yourself*, as we shall see in the next example. As to the present example, it is equal to "I found you once, in that place, walking: *PERFORMER* (of this act of walking?)—*YOURSELF*; and, there being nobody else with you, at the moment I found you, all other individuals are evidently declared to be excluded.

23 "I did it *BY MYSELF* . . . You mean, *BY MYSELF AND THE PERSON* who helped me."

i. e. I did it: *PERFORMER* (of this act?)—*MYSELF* . . . You mean (to say): *PERFORMERS* (of the act you allude to) *MYSELF AND THE PERSON* who helped me—In this circumstance, two performers of the act are made to appear; and all other individuals are excluded.

"Sitting

24 "Sitting in some place, BY HIMSELF, let
19* him translate into English his former lesson."

Ascham.

i. e. Sitting in some place, PERFORMER (of this act?)—HIMSELF, let him translate into English his former lesson.

25 "Soliman resolved to assault the breach, after he
19 had, BY HIMSELF, in a melancholy mood, walked up and down in his tent." Knolles's History of the Turks.

i. e. After he had, in a melancholy mood, walked up and down in his tent, PERFORMER (of this art of walking?)—HIMSELF.

26 "I know not whether he will annex his discourse
19 to the appendix, or publish it BY ITSELF, or at all." Boyle.

i. e. Or publish it ASSOCIATING (what?)—ITSELF, or publish it at all.

27 "He will imagine, that the king and his minis-
19 ters sat down and made them BY THEMSELVES, and then sent them to their allies to sign." Swift.

i. e. Made them, ASSOCIATES (to the king and his ministers making them?)—THEMSELVES. Otherwise, made them, PERFORMERS (of this act?)—THEMSELVES, that is to say, the king and his ministers.

28 "More pleased to keep it, till their friends could
19 come, than eat the sweetest BY THEMSELVES at home." Pope.

i. e. Than they would be pleased to eat the sweetest, PERFORMERS (in eating?)—THEMSELVES at home.

* Dr. Johnson says that By placed before *himself*, *herself* or *themselves*, denotes the *absence* or *exclusion* of all others. Why he did not notice the other reflective representatives, *myself*, *thyself*, *itself*, *one's self*, *ourselves*, *yourself*, *yourselves*, I cannot conceive.

III. *By*, for *course*, *range*, *way*, attaching to the same the idea of REVOLVED, GONE THROUGH, COMPLETED, ATTENDED TO FROM END TO END, so as to make *by* still equal to OPERATOR, in general.

29 “Ferdinand and Isabella recovered the kingdom of
15* Granada from the Moors; having been in possession thereof BY THE SPACE OF SEVEN HUNDRED YEARS.” Bacon.

BY, thus introduced in speaking of the duration of time, is not in use now.—The passage may be changed into “Ferdinand and Isabella recovered the kingdom of Granada from the Moors, who had been in possession thereof THE SPACE (for the space) OF SEVEN HUNDRED YEARS”—Now, THE SPACE OF SEVEN HUNDRED YEARS REVOLVED (gone through) MADE (constituted) the period (the length of time) that the possession lasted—Again, who, THE SPACE OF SEVEN HUNDRED YEARS being REVOLVED or ATTAINED, had thus long been in possession thereof.

30 “They are also striated and furrowed BY THE
25† LENGTH, and the sides curiously punched or pricked.” Grew.

What is here described proceeds in continuance throughout the length: this gives me an opportunity to observe that if *by* is grown obsolete in regard to continuance of time, it is still proper as to continuance of dimensions which do not concern time—Now, the resolution of this passage may be made thus: “They are also striated and furrowed, THE LENGTH GONE THROUGH (attended to from one end to the other), and the sides are curiously punched or pricked.

* Dr. Johnson says that “*By* is then in the sense of *for*, noting *continuance*.”—The French may then use *durant* or *pendant*, equal to the English *during*.

† Dr. Johnson says that *By* is then *for in the same direction with*.

“*By*

31 "BY THIS (time, period), the sons of Con-
16* stantine which fled, Ambrise and Uther, did ripe
years attain." Fairy Queen.

i. e. THIS (time, period) CAUSED (had caused) *that* the sons of Constantine which fled, Ambrise and Uther, did attain ripe years. Otherwise, THIS (time, period) being REVOLVED (had, attained), the sons of Constantine, &c.

32 "Hector, BY THE 5TH HOUR of the sun, will,
16 with a trumpet, 'twixt our tents and Troy, to-mor-
row morning, call some knight to arms." Shake-
speare.

i. e. THE 5TH HOUR of the sun, WILL CAUSE *this*: Hector will, with a trumpet, 'twixt our tents and Troy, to-morrow morning, call some knight to arms: otherwise, THE 5TH HOUR of the sun (being) REVOLVED (had, attained), Hector, &c.

33 "He erred not; for, BY THIS (time, period),
16 the heavenly bands down from a sky of jasper
lighted now in Paradise." Milton.

i. e. He erred not; for, THIS (time, period) OPERATED so as to bring this to pass: the heavenly bands down from a sky of jasper lighted now (then) in Paradise. Otherwise, for, THIS (time, period) being REVOLVED (had, attained), the heavenly bands, &c.

34 "These have their course to finish round the
16 earth BY MORROW MORNING." Milton.

i. e. These have their course to finish round the earth, MORROW MORNING is to CAUSE the course to finish. Otherwise, MORROW MORNING being REVOLVED (had, attained).

35 "The angelick guards ascended, mute and sad
16 for man: for, of his state BY THIS (time, period),
they knew." Milton's Paradise Lost.

* Dr. Johnson says that BY is then used for *as soon as, not later than*, and notes *time*.

i. e. The

i. e. The Angelick guards ascended, mute and sad for man : for, THIS (time, period) CAUSED (had caused) *that* : they knew of his state. Otherwise, for, THIS (time, period) *being* REVOLVED (had, attained), they knew of his state.

36 “BY THAT TIME a siege is carried on two or
16 three days, I am altogether lost and bewildered in it.” Addison.

i. e. A siege is carried on two or three days : THAT TIME CAUSES (this :) I am altogether lost and bewildered in that siege. Otherwise, a siege is carried on two or three days, THAT TIME (being) REVOLVED (had, obtained), I am altogether lost and bewildered in that siege.

37 “BY THIS TIME, the very foundation was re-
16 moved.” Swift.

i. e. THIS TIME CAUSED (*that* :) the very foundation was removed. Otherwise, THIS TIME (being) REVOLVED (had, attained), the very foundation was removed.

38 “BY THE BEGINNING OF THE 4TH CEN-
16 TURY, from the building of Rome, the Tribunes proceeded so far, as to accuse and fine the consuls.” Swift.

i. e. THE BEGINNING OF THE 4TH CENTURY, from the building of Rome CAUSED (this :) the Tribunes proceeded so far, as to accuse and fine the consuls. Otherwise, THE BEGINNING OF THE 4TH CENTURY, from the building of Rome (being) REVOLVED (had, attained), the Tribunes, &c.

IV. By, for *way*, considered as equal to REPRESENTATIVE, with a notion of OPERATOR, in general.

39 “The Gods were said to feast with Æthiopians,
24* that is, they were present with them BY THEIR STATUES.” Broome.

* Dr. Johnson says that BY is then for BY PROXY OF, and notes *substitution*.

Here,

Here, 1st. The Statues REPRESENTED the Gods, were IMITATIONS of the Gods; therefore, the Gods were said to feast with Æthiopians, that is, they were present with them, THE STATUES (being) REPRESENTATIVES (of the Gods). 2dly. The Gods were said to feast with Æthiopians, that is, they were present with them, THEIR STATUES CAUSING them to be present: hence, THEIR STATUES were OPERATORS of that state expressed by "they were present with them (the Æthiopians)."

V. BY, for *way, course, range*, considered, when necessary, as equal to STEERING (ranging, walking, riding, standing, &c.) ALONG, SIDEWAYS, or SIDEWISE, meanings which may the more truly be attached to those nouns as they come from *bygan* (flectere, perambulare)—Thus are presented, at the same time, the points of view with a notion of *at some distance from or not contiguous to*, each other; and this may easily be conceived by whoever reflects that the word *road* is often applied to those parts of a coast where ships may pass and repass, or ride at anchor—These and the land or coast are not contiguous, yet both are reciprocally in view.

40 "Many beautiful places, STANDING ALONG
17* the sea-shore, make the town appear longer than it is, to those that sail BY." Addison.

i. e. Many beautiful places STANDING ALONG the sea-shore, make the town appear longer than it is to those that sail STEERING ALONG it.

* Dr. Jolinson says that BY is then for BESIDE, and notes PASSAGE.

ETYMOLOGICAL OBSERVATIONS on ALONG,
STEERING ALONG, STANDING ALONG, and on
BY for ALONG.

The least reflection will make it obvious, that, in the preceding quotation, BY might supply the place of STANDING ALONG, and consequently does not denote passage (unless it be in regard to the eye), since the quotation might have been presented thus: "Many beautiful places BY THE sea-shore make the town appear longer than it is to those that sail BY THE SAID TOWN." A little reflection will likewise make it obvious that the words STANDING and STEERING might be left out. The chief point then is to ascertain the real meaning of along—This non-descript among Grammarians, who call it sometimes an adverb, sometimes a preposition, is for at long, instead of at length, and therefore, equal to the length had (attained, followed, pursued, or the like); for till the length be had (from end to end), till the point be attained where the length shall have been gone through (See hereafter the Etymological Observation on AT, under the 71st passage quoted). Perhaps, however, along is for afne-long, as if even length for even to length; even to the length; for, afne was used in Old Saxon instead of efne—(See the Etymological Observation on en; Interlocution LIII, page 53.)—Perhaps too along is for and long; and, on this, see Interlocution LXVIII. As to BY, in the sense of along or sideways, it may come from byge, a noun formed from bygan, the chief significations of which byge is said to be conveyed by the Latin nouns flexus, angulus: but this BY may be a contraction of some other part of bygan in the sense of perambulare which is among the significations of began, as we shall see hereafter; now perambulare is equal to these English expressions to walk

(pass;

(pass, spread, extend) OVER or ALONG; and I cannot but think that byge itself has been equal to COURSE, or ACT OF, extending along, &c.—Returning to along, I must observe that to pass along is, in French, passer le long de, dépasser, and longer, instead of which last sea-expression, English mariners use to coast along, to steer along; nor is longer confined, in French, to seamen, since it is used for to walk along, to ride along, to travel along, in speaking of rivers, mountains, or some place which extends far. Cicero said, “Flectere promontorium,” to express which French seamen would say doubler le cap, arrondir le cap, parer le cap, dépasser le cap, passer au-delà du cap, and English seamen would say to weather the head land, to double the Cape, &c.—The Old Saxon bygan expressed the same with the Latin flectere: hence the above BY certainly comes from bygan, and so does it whenever it stands for ALONG, PASSING ALONG, &c. If instead of ALONG we were to use beside, as suggested by Dr. Johnson, this beside would be equal to sideway, or sidewise, occupying the side, possessing the side, as we shall see hereafter. If we were to use sideway, or sidewise, it would be equal to the way that the side presents.

41 “Ten sail passed BY that port.”

i. e. Ten sail passed STEERING ALONG that port.

42 “I did hear the galloping of a horse—Who
2* was’t came BY?” Shakespeare.

There is, after BY, a subaudition of *the spot, the place, this spot, this place, or the like*. Hence, I did hear the galloping of a horse—Who was’t came RIDING ALONG this spot?

* Dr. Johnson’s first division as to the adverbial use of *By*.

VI. *By*, for *way* or *manner*, attaching to the same the notion of RECIPROCALLY CONTIGUOUS, RECIPROCALLY NEAR, or the like, as *neighbour*, *companion*, &c. See hereafter the note belonging to Etymological Observation on *By* for *occupying*.

43 “So thou may'st say, the king lies *BY* A BEG-
18* GAR, if a beggar dwell NEAR HIM; or the church stands *BY* THY TABOUR, if thy tabour STAND *BY* THE CHURCH.” Shakespeare.

ETYMOLOGICAL OBSERVATIONS on *By* for BE-
SIDE, NEAR TO, IN PRESENCE OF, &c.

The Dutch use by for next to, close by, hard by, they used to write Bij instead of By: the Germans use Bey for the English near, before, in the presence of, and By: the French have given to their au tour de (properly around) a signification equal to about, near: in old Saxon big was used for the Latin juxtà, as bi for juxtà, propè, and bii for juxtà cum: now big came from bigan equal to the Latin fleccere.—It appears therefore perfectly rational to derive the English by from the Old Saxon verb bygan, which had the same significations with bigan. See hereafter Interlocution LXI. On the other hand, the Old Saxon verbs bya, byan, were equal to the Latin Verbs habitare, possidere, occupare, colere, incolere, &c. and bugend or buyend was equal to the Latin nouns habitator, accola; the English by may then be considered as a contraction of byend, (from bya) and as equal to neighbour, living con-

* Dr. Johnson says that *By* is then for *beside*, *near to*, *in presence of*, and notes *proximity of place*.

iguous

tiguously, dwelling contiguously : *hence it is also perfectly rational to look upon by as meaning properly reciprocally contiguous, and to say that the quoted passage is equal to* “ *So thou may'st say, the king lies, A BEGGAR (being) CONTIGUOUS (or, his neighbour), if a beggar dwell NEAR HIM (so as to have him near or contiguous); or the church stands, THY TABOUR (being) CONTIGUOUS, if thy tabour stand, THE CHURCH (being) CONTIGUOUS : finally, the king and the beggar are reciprocally contiguous, as the tabour and the church are reciprocally contiguous.*

44 “ Here he comes himself ; if he be worth any
18 man's good voice, that man sit down BY HIM.”
Ben Johnson.

i. e. Here he comes himself ; if he be worth any man's good voice, that man sit down (as) HIS NEIGHBOUR, or so as *that man* and *he* (may) be RECIPROCALLY CONTIGUOUS.

45 “ A spacious plain, whereon were tents of va-
18 rious hue : BY SOME were *herds* of cattle grazing.”
Milton.

i. e. A spacious plain, whereon were tents of various hue : SOME (of these tents, and) *herds* of cattle were RECIPROCALLY CONTIGUOUS.

46 “ Stay BY ME ; thou art resolute and faithful ;
18 I have employment worthy of thy arm.” Dryden.

i. e. Stay (and be) COMPANION TO ME ; thou art, &c.

47 “ He kept then some of the spirit BY HIM, to
20* verify what he believes.” Boyle.

* Dr. Johnson says that “ *By* is then equal to *at hand* ”—Now, *at hand* is nearly synonymous with *within one's reach*, in a state of *proximity*, *near*, not *distant*, and, therefore, with *contiguous*.

i. e. He then, to verify what he believes, kept some of the spirit, HIM CONTIGUOUS (not distant, him considered as one of the reciprocal points, to reckon the distance between him and the spirit.

N. B. Me, thee, him, her, them, us, *now used only in those cases called Accusative and Oblique, were anciently used even in those cases called Nominative and Interjective (the latter often answering the Latin Ablative absolute case) ; consequently the resolution I have just presented is strictly what it would have been anciently ; though the present custom forces us to say interjectively, he contiguous or he being contiguous.*

48 “ The merchant is not forced to keep so much
20 money BY HIM, as in other places, where they
have not such a supply.” Locke.

i. e. The merchant is not, as in other places, where they have not such a supply, forced to keep so much money, HIM CONTIGUOUS (him not distant, him considered as one of the reciprocal points to reckon the distance between him and the money).

49 “ And in it lies, the god of sleep ; and, snorting
1* BY, we may descry the monsters of the deep.”
Dryden.

In this passage, there is, after *by*, a subaudition of *him*, since *by* is there equal to what *by him* would be—Hence, and in it lies, the god of sleep ; and we may descry the monsters of the deep snorting, HIM CONTIGUOUS (and see *him contiguous* in regard to the monsters of the deep).

50 “ The same words in my Lady Philoclea’s mouth,
3† as from one woman to another, so as there was no

* Dr. Johnson, considering this sort of *By* as an adverb, placed the passage as an example to his first division in regard to *By* used adverbially.

† Dr. Johnson says, in his third division in regard to *By* used adverbially, that this *By* is then for *in presence*.

other

other body **BY**, might have had a better grace.”
Sidney.

In this passage, there is, after *by*, a subaudition of *us*, since *by* is there equal to what *by us* would be—Hence, the same words in my Lady Philoclea’s mouth, as from one woman to another, so as there was no other body, *us* **CONTIGUOUS**, or **CONTIGUOUS** in regard to *us*, might have had a better grace.

51 “I’ll not be **BY**, the while; my liege, fare-
3* well: what will become whereof, there’s none can tell.” Shakespeare.

In this passage, there is, after *By*, a subaudition of *you* or *the persons present*. Hence, I’ll not be, the while, **CONTIGUOUS** (to *you* or *the persons present*); otherwise, I’ll not be, the while, in that position that *you* or *the persons present*, and *I*, may be said to be *reciprocally contiguous*; my liege, farewell: what will become whereof, there’s none can tell.

52 “There will I sing, if gentle youth be **BY**, that
3* tunes my lute, and winds the strings so high.”
Waller.

In this passage there is, after *By*, a subaudition of *me*, or of *the spot*. Hence, there will I sing, if gentle youth be **CONTIGUOUS** *ME* (or *contiguous to the spot*); that is, if *we* be (namely, *the gentle youth* and *I* or *the spot*) *reciprocally contiguous*.

53 “Pris’ners and witnesses were waiting **BY**;
3* these had been taught to swear, and those to die.”
Roscom.

i. e. Prisoners and witnesses, **RECIPROCALLY CONTIGUOUS** (in regard to themselves or to the judges not mentioned), were waiting; these had been taught to swear, and those to die.

54 “You have put a principle into him, which will
3* influence his actions, when you are not **BY**.”
Locke.

* Dr. Johnson says, in his 3d division in regard to **BY** used adverbially, that *by*, in the examples quoted, is then for *in presence*.

In this passage there is, after *By*, a subaudition of *him*. Hence, You have put a principle into him, which will influence his actions, when *YE* are not (*he* and *you*) **RECIPROCALLY CONTIGUOUS**.

VII. *By*, for *way* or *manner*, attaching to the same the notion of **TURNING TO** and **NAMING** (mentioning, pronouncing, uttering).

55 "His godhead I invoke, **BY HIM** I swear."
21* Dryden.

i. e. His godhead I invoke, **NAMING HIM** I swear—See also examples 19, 20, 21.

ETYMOLOGICAL OBSERVATION. Look for **DECLINER**, *v. a.* in the *Dictionary of the French Academy*, you will read "**DECLINER**, *en terme de Grammaire*, *c'est faire passer un mot par tous ses cas dans les langues qui ont des cas, telles que la Grecque et la Latine.*" And then, *On dit figurément et proverbialement d'un homme très-ignorant qu'* "**Il ne sait pas DECLINER son nom.**" And again, **DECLINER son nom** *signifie encore familièrement DIRE son nom dans un lieu où l'on n'est pas connu ; comme dans* "**Il fut obligé de DECLINER son nom.**" Now, **DECLINER son nom** is for **TO MENTION** one's name, **TO MAKE one's name KNOWN**. Observe that, in Old Saxon, the verb *began*, among other significations, has that of the Latin **DECLINARE**, whence the French **DECLINER** ; observe besides that, in Old Saxon, *gebige* means a grammatical case or inflection, which *gebige* is a word formed from *ge* (about, around ; circum, in Latin), and from *bige* (a bent, an inflection ; flexus, in Latin).

* Dr. Johnson says that *By* is then the solemn form of swearing.

"Upbraiding

56 “Upbraiding heav’n, from whence his lineage
23* came, and cruel calls the gods, and cruel thee, BY
NAME.” Dryden.

i. e. Upbraiding heav’n, from whence his lineage came, and cruel calls the gods, and cruel thee, MENTIONING (uttering) *thy* NAME. See also examples 19, 20, 21.

VIII. BY, for WAY used figuratively instead of MANNER, METHOD, attaching to the same an idea of ROTATION or SUCCESSION, each rotation, each succession, each gradation, each turn, each time, or the like.

57 “What we take *daily* BY POUNDS is at least of
7† as much importance as what we take *seldom* and
only BY GRAINS AND SPOONFULS.” Arbuth-
not.

i. e. What we take *daily*, THE WAY OR MANNER OF EACH ROTATION (being) *one* POUND (perhaps two or more pounds), is at least of as much importance as what we take *seldom*, and THE WAY OR EACH ROTATION (being) *only one* GRAIN or *one* SPOONFUL (perhaps two grains or more, perhaps two spoonfuls or more).

N. B. *In speaking so as to express rotations, the noun may be either in the singular or in the plural: instead of by the with the noun in the singular, one may use by each, or simply a or an, every, each, per. However, when several individuals are to come forth at each rotation, the noun ought to be in the plural.*

* Dr. Johnson says that BY signifies then *specification* and *particularity*.

† Dr. Johnson says that BY denotes then *the quantity had at one time*.

58 "The North, BY MYRIADS, pours her mighty
7 sons, great nurse of Goths, of Alans, and of Huns."
 Pope.

i. e. 'The North, great nurse of Goths, of Alans and of Huns, pours her mighty sons, THE WAY OR MANNER OF EACH ROTATION (exhibiting) a MYRIAD, or several MYRIADS.

59 "We are not to stay all together, but to come BY
6* HIM where he stands, BY ONES, BY TWOS, and
 BY THREES." Shakespeare.

i. e. We are not to stay all together, but to come (so as to have) HIM CONTIGUOUS (according to division VI.) where he stands; the 1st. WAY OR MANNER OF ROTATION (being) ONE (at a time); the next WAY OR MANNER, OF ROTATION OR SUCCESSION (being) TWO (at a time), and another WAY OF MANNER, OF ROTATION OR SUCCESSION (being) THREE (at a time).

60 "The Captains were obliged to break that piece
6 of ordnance, and so BY PIECES to carry it away, that the enemy should not get so great a spoil."
 Knolles.

i. e. The captains were obliged to break that piece of ordnance, and so to carry it away, THE WAY OR MANNER (was) A PIECE OR PIECES (being taken at) EACH ROTATION OR SUCCESSION, that the enemy should not get so great a spoil. And, indeed, BY PIECES, in that passage, may be changed into PIECE AFTER PIECE OR PIECES AFTER PIECES.

61 "Let the blows be BY PAUSES laid on."
6 Locke.

This is equal to, Let each blow be BY A PAUSE laid on, THE WAY OR MANNER?—(let it be) A PAUSE FOLLOWING (every blow); so that, in rotation, a blow was to be given, then a pause was to take place.

* Dr. Johnson says *By* has then a signification, noting the method in which any successive action is performed, with regard to time or quantity.

Note

Note I. ROTATION expressed by repeating the number with *By* before each number.

62 “He calleth forth *BY ONE*, and *BY ONE*, *BY*
6 *THE NAME*, as he pleaseth, though seldom the order be inverted.” Bacon.

i. e. He calleth forth, *first WAY OF MANNER*, or *ROTATION—one*; and *next WAY OF MANNER*, or *ROTATION—one*; *UTTERING THE NAME* (see *Division VII.*), as he pleaseth, though seldom the name be inverted.

Note II. ROTATION expressed by repeating the noun or number, in the singular, with *By* only before the noun or number introduced by repetition.

63 “Common prudence would direct me to take
6 them all out, and examine them *ONE BY ONE*.” Boyle.

i. e. Common prudence would direct me to take them all out, and examine them, *the WAY OF MANNER* (being this), *ONE SUCCEEDING* (the first) *ONE*.

N. B. In such a construction, the terms introduced with *BY* are to be inverted for the resolution; the first number is to take the place of the second. It is the same when a noun is repeated without an expression of number, as in: “The best for you is to re-examine the cause, and to try it even *POINT BY POINT*, *ARGUMENT BY ARGUMENT*, with all the exactness you can,” i. e. try it even, the *WAY* or *MANNER*?—(let it be) *ONE POINT SUCCEEDING* (the first) *POINT*, *ONE ARGUMENT SUCCEEDING* (the first) *ARGUMENT*, &c.

64 "Others will soon take pattern and encourage-
6 ment BY YOUR BUILDING; and so HOUSE BY
HOUSE, STREET BY STREET, there will at last
be finished a magnificent city." Spratt.

Here are two sorts of BY, one equal to OPERATOR (for, others will soon take pattern and encouragement BY YOUR BUILDING, conveys the same with YOUR BUILDING (becoming) THE CRITERION WILL soon MAKE other people take pattern and encouragement, see Interlocution LXIII); the other sort of BY is equal to WAY OF MANNER attaching to it an idea of ROTATION or SUCCEEDING (the first)—Hence, Others will soon take pattern and encouragement, OPERATOR (of this future event?)—YOUR BUILDING (become) THE CRITERION; and so, the WAY OF MANNER (being this) a HOUSE SUCCEEDING (the first) HOUSE; then the WAY OF MANNER (being this) a STREET SUCCEEDING (the first) STREET, there will at last be finished a magnificent city.

65 "Explored her, LIMB BY LIMB, and fear'd to
6 find so rude a gripe had left a livid mark behind."
Dryden.

i. e. Explored her, *the* WAY OF MANNER (being this), a LIMB SUCCEEDING (the first) LIMB, and feared to find so rude a gripe had left a livid mark behind.

66 "Thus, YEAR BY YEAR, they pass, and DAY
6 BY DAY, till once 'twas on the morn of chearful
May, the young Æmilia," &c. Dryden.

Thus, *the* WAY OF MANNER (being this), a YEAR SUCCEEDING (the first) YEAR, they pass; and, *the* WAY OF MANNER (being this), a DAY SUCCEEDING (the first) DAY, till once 'twas on the morn of chearful May, the young Æmilia, &c.

67 "I'll gaze for ever on thy godlike father, trans-
6 planting, ONE BY ONE, into my life, his bright
perfections; till I shine like him." Addison.

i. e. I'll gaze for ever on thy god-like father, transplanting, into my life, his bright perfections, *the* WAY OF MANNER?—(this)—ONE SUCCEEDING (the first) ONE, till I shine like him.

IX. BY,

IX. BY, for WAY or rather OTHER WAY, NEXT WAY, attaching to it the idea of TURNING TO AND NOTICING, ATTENDING TO, OBSERVING; when two dimensions are to be expressed, such as *length* and *breadth*, as *height* and *depth*. Dr. Johnson overlooked this division.

68 “ There is in that house a gallery 50 feet *long* BY 20 *wide*.”

Instead of BY, before mentioning how much of the 2d dimension, it is usual to say AND; the French use SUR where the English use, or may use, BY; hence, it appears that this sort of BY is equal either to *way*, *part* or *kind*, or else to *other way*, *other part*, &c. which seems to be likewise equal to *add* or *also*: however, this sort of BY is still for *way*; or it comes from the Old Saxon verb *bygan* in the sense of *to attend to*, *to observe*, *to turn to and notice*.—Therefore, “ There is in that house a gallery, which has in length 50 feet; ATTENDING TO (turning to and noticing) the other dimension, the gallery has 20 feet in width.—Remark that the Anglo-Saxon *byge* or *bige* meant the same with the Latin verbal noun *flexus*; and that *by* may be considered as equal to *flexu*, *flexu novo*, to the English *on the other part* or *hand*, or to the French *d'autre part*, *d'un autre côté*.

ETYMOLOGICAL OBSERVATION on AND used as a Conjunction.

Mr. Tooke says that *and* is a contraction of the past participle of the Old Saxon verb *anan*, in Latin *dare*, *concedere*, &c. which verb certainly existed—But *ende*, *conde*, are found in Old Saxon for what the Latins expressed by *species*, *pars*, *angulus*; as *endemes* is for the Latin *pariter*: again, *ende* and *end* are found for the English *end* and the Latin *finis*; instead of which *ende* and

and end, we find in the Gothic *andei*, andi; and in the Old Saxon *ande*, and. Now, "I knew AND the father, AND the mother, AND the children" is equal to "I knew the father (one) PART or KIND, the mother (one, or another) PART or KIND, the children (one, or another) PART or KIND. See however the Interlocution on and and ond.

X. BY, for WAY or ROAD pursued, attaching to it the idea of OCCUPYING (POSSESSING) the same; or, for ranging.

69 "We see the great effects of battles BY SEA;
8* the battle of Actium decided the empire of the world." Bacon.

There is in that passage, before *by sea*, a subaudition of *that powers fight*, or the like; and the passage may thus be resolved, or explained, so as to make BY disappear: "We see the great effects of battles *that powers fight* RANGING, or OCCUPYING, THE SEA; the battle of Actium decided the empire of the world."

ETYMOLOGICAL OBSERVATIONS on BY for OCCUPYING or ranging, &c.

This sort of BY may be said to be still for WAY or ROAD used figuratively, or it may be said to come from the Old

* Dr. Johnson says that BY is then for AT or IN, and notes place. The Doctor adds, "It is now perhaps only used before the words *sea* or *water*, and *land*. This is a remnant of a MEANING NOW LITTLE KNOWN" (he has not attempted to make it now better known; I shall, in the etymological observation on BY for occupying, &c.)—The Doctor adds also, BY once expressed SITUATION, as "*by-west*," westward: this sort of BY will likewise be accounted for in the same etymological observation.

Saxon

Saxon verbs *bya, byan (to inhabit, to possess, to occupy), as it clearly means OCCUPYING or POSSESSING (In Islandic bua means habitare, and by means habito; from the Gothic bauan): this sort of BY seems to have expressed situation, because an habitation is a situation occupied, a spot occupied; and bye, in Old Saxon, means habitation; and so does the Islandic bygd, the beith of the Irish, and beit in Arabic.*—Hence, *BY-WEST* may be for *WAY or SIDE, or SITUATION (the) west, instead of SITUATED ON the west, or of OCCUPYING the west. But in BY west, the word BY may also be said to come from the Old Saxon verb bygan, and to be for TURN TO or TURNING TO, or ranging; and as west-WARD is equal to LOOK TO the west, so BY-west may be considered as equal to TURN TO the west, or TURNING TO the west.*—*What I have said on BY-west may be applied to by-north, by-east, by-south—I must remark after all, that as French mariners say “Nord QUART D’Est” for what the English mariners express thus, “North by East;” and as QUART DE is for QUARTIER DE: so I feel less inclined to derive this by from bygan, than from bye, a noun equal to spot or situation occupied, or from the very Gothic word I shall mention hereafter.*

70 “Arms, and the man, I sing, who, forced BY
8 FATE, expelled, and exiled, left the Trojan shore;
long labours both BY SEA and LAND he bore.”
Dryden.

In this passage, there are two sorts of BY: the 1st is equal to OPERATOR, since FATE forced the man; the 2d is equal to RANGING, or OCCUPYING, or POSSESSING. Hence, “Arms, and the man, I sing, who (being) forced, OPERATOR (of this his state) FATE, (who being) expelled, and (who being) exiled, left the Trojan shore; long labours he bore both RANGING, or OCCUPYING, the SEA, and RANGING or OCCUPYING (the) LAND;
equal

equal to WHILE HE WAS ON the SEA and WHILE HE WAS ON the LAND.

71. "I would have fought BY LAND, where I was
8 stronger: you hindered me; yet, when I fought AT SEA, forsook me fighting." Dryden.

i. e. I would have fought, RANGING, or OCCUPYING (or POSSESSING) the LAND (while I could range, or occupied, or possessed, the land), where I was stronger: you hindered me; yet, when I fought, the SEA RANGED, or OCCUPIED, or POSSESSED (by me; while I ranged, occupied, or possessed, the sea), you forsook me fighting.

ETYMOLOGICAL OBSERVATION on the Gothic and English AT.

In many circumstances, when AT is not introduced to represent the forerunner OPERATOR, it is a contraction of a past participle of the Old Saxon verbs agan, habban, hæbban, hafan, or rather of the Gothic aigan, haban, (to have, to possess, to follow, to obtain); ahte is found for had; the preterimperfect and preterperfect of the Gothic and Anglo-Saxon aigan was, for the 3d person singular, aihta (habebat, habuit, in English he had)—Besides, æht, æhte, æhta, &c. meant in Old Saxon what possessio means in Latin—Again, αἶτος (ætos) in Greek is for house, place to be in, &c. whence probably the Saxon preposition æt for the Latin apud, ad, &c. but probably also the Greek αἶτος, was formed from the Old Saxon æht by the addition of the article os. The pretended preposition at, we shall have occasion to inquire further into. See, hereafter, Interlocution LXVI.

72. "BY LAND, BY WATER, they renew the
8 charge." Pope.

i. e. They, RANGING (or OCCUPYING) THE LAND, RANGING (or OCCUPYING) THE WATER, renew the charge.

XI. BY THE BY, UPON THE BY, BY THE WAY,
serve as *interjective phrases*.

73 "In this instance, there is, UPON THE BY, to
* be noted, the percolation of the Verjuice through
the wood." Bacon.

Since BY in such interjective phrases is allowed to be a noun equal, or nearly equal, to *way*, it is no longer a *non-descript*, and consequently there would have been no occasion for me to meddle with it, had it not been for the first *by* in BY THE BY, and for the initial *by* in BY THE WAY: however,

ETYMOLOGICAL OBSERVATION *upon the interjective phrases BY THE BY, UPON THE BY, and BY THE WAY.*

The second By is most assuredly for WAY, in by the by; and so is the by, in upon the by—The first by comes from the Anglo-Saxon verb bygan, giving this verb the signification of perambulare, which began has. By the by is, therefore, equal to what in Latin is expressed by procedens viam, as in, "Cum tridui viam processissent"—Cæs.—Nor, is it to be wondered at that by the way, and by the by, should be expressed in French by en passant, chemin faisant—As to upon the by, it is equal to upon the way, being upon the way, in French en chemin, sur le chemin.—The following passages quoted by Dr. Johnson will now be easily accounted for.

74 "This wolf was forced to make bold, ever and anon, with a sheep in private, BY 'THE BY."
Lestrange.

* By, says Dr. Johnson, in regard to the passage I take from his dictionary, is a *noun substantive* which means *something not the direct and immediate object of regard*—Look into his dictionary for BY, n. s.

"Hence

75. "Hence we may understand, to add that UPON THE BY, that it is not necessary. Boyle.

76. "So when my lov'd revenge is full and high, I'll give you back your kingdom BY THE BY." Dryden.

XII. BY AND BY, for NEAR, or CONTIGUOUS, NOT DISTANT, as to *time*.

77. "He overtook Amphialus, who had staid here, and, BY AND BY, called him to fight with him." Sidney.

i. e. He overtook Amphialus, who had staid here, and THE INSTANT (he overtook him was) NEAR OR NOT DISTANT (when he called him (Amphialus) to fight with him; equal to, and *soon after* (in a short time) called him to fight with him.

ETYMOLOGICAL OBSERVATION on BY AND BY, *when that expression is applied to time.*

I see in it two terms which both mean equally near, contiguous, &c. and these being united together by and (see the etymological observation under No. 68 of the quoted passages), the whole has the force of not distant equal to soon after, perfectly corresponding to Dr. Johnson's in a short time† (see the etymological observation on by for beside, near to, &c. under No. 43 of the quoted

* Dr. Johnson, in his dictionary, at BY AND BY, tells us the expression means IN A SHORT TIME.

† That BY AND BY was formerly used to convey the notion of reciprocal contiguity, as to place, we have this example in proof—"They founde two younge knyghtes, lyeing *by and by*, both in armes same, wrought full rychely."—Knyghtes tale, fol. 1, p. 2, col. 2.

passages)

passages)—The following other passages adduced also by Dr. Johnson, to prove his definition, will not, I dare say, require any further explanation from me.

- 78 “The noble knight alighted **BY AND BY**, from lofty steed, and bad the Lady stay, to see what end of fight should befall him that day.” Spencer.
- 79 “In the temple, **BY AND BY**, with us, these couples shall eternally be knit.” Shakespeare.
- 80 “O how this spring of love resembleth the uncertain glory of an April day, which now shows all the beauty of the sun, and **BY AND BY**, a cloud takes all away.”—Shakespeare.
- 81 “Now a sensible man, **BY AND BY** a fool, and presently a beast.” Shakespeare’s Othello.

XIII. **By**, in composition or as a prefix; as in,
1st, *by-road, by-end, &c.* 2dly, *by-stander*; 3dly, *by-gone, &c.*

82*. 1st. In *By-road, by-path, by-way, by-walk, by-street, by-end, by-concernment, by-law, by-coffee-house, by-dependance, by-design, by-interest, by-matter, by-respect, by-room, by-name*, the initial word in composition is a contraction of the past participle of the Old Saxon verb *bygan*, which past participle is taken in the sense of the French past participle *détourné* equal to these English expressions *placed or used out of the common*

* Dr. Johnson says that **BY**, in composition, implies, 1st, *something out of the direct way*, and consequently *some obscurity*; 2dly, *something irregular*; 3dly, *something collateral*; 4thly, *something private*: adding, This composition is used at pleasure, and will be understood by the examples (which he causes to follow).

.. tract,

tract, placed in a nook or corner, unfrequented, and therefore private, particular, or the like : besides, the Anglo-Saxon byge, among other significations, has those of nook, corner.

2dly. In such a composition as is seen in *by-stander*, wherein the 2d word denotes the doer of what a verb means, *by* is used with a subaudition of *the place, the spot, or the like ;* and, indeed, *a by-stander is one who stands by the place, one who stands near the place*—See the etymological observation, page 80.

3dly. In such a composition as *by-gone, by-past*, where in the 2d word is the past participle of a verb (which composition Dr. Johnson says is Scotch), *by* is used with a subaudition of *this place, this spot, or the like, and the whole is equal to gone or past, with the addition of having walked, or rode along, this place, &c.* —If those expressions were used in speaking of time, they would be equal to *gone or past, with the addition of having lasted this time.* See the etymological observation, page 78.

XIV. *By*, with a subaudition, used after a verb, as in, 1st, *to put by, to set by ;* 2dly, *to run by, &c.*

83. 1st. In “*to put a thing by,*” or “*to lay a thing by,*” or “*to set a thing by,*” or the like, *by* denotes a state of separation from other objects, the object spoken of is made distinct from others ; and a particular place being allotted to this object, it is considered as if *in a nook, corner, or the like : hence by* may be said to be a contraction of the past participle of *bygan*, used as equal to *separate, distinct.* This particular *by*, therefore, bears
a strong

a strong affinity to the *By*, in composition, we have noticed in the 1st case of No. 82, page 95.

2dly. In “*to run by, to go by, to pass by, to sail by,*” or the like, there is, after *By*, a subaudition in regard to *this place, that place*, or the like, and *by* is equal to what is expressed by *steering along this or that place*, or the like: hence, *by* may be said to be a contraction of the present participle of *bygan*, in the sense of *to steer along, to weather, to pass along, &c.* See the etymological observation, page 78.

XV. *BE*, in composition, as in, 1st, *behind, before, &c.* 2dly, *to befool, &c.* 3dly, *to begird, &c.* 4thly, *because.*

84. 1st. *Be*, prefixed to *bind, fore, neath, low, side, tween, twixt*, or any such adjective, is not, as Mr. Horne Tooke imagined, the simple imperative *be* for *be it, let it be*: but it is either a corruption of *by* in the sense of *way*, or a corruption of the present participle of the Old Saxon verb *bya* or *byan*, which means *to occupy, to possess, to inhabit*.—Consequently, *BEFORE* is for *way* which is *anterior*, or for *OCCUPYING* the *FORE* part; and so with the other compositions of the same nature.

2dly. *Be*, prefixed to certain adjectives or nouns used as verbs, is often a particle from the Old Saxon verb *began* (operari, to work, to make), which gives those adjectives or nouns the force of verbs, and enables them to express each a state operated upon the individual spoken of, as in “*You cannot BEFOOL him,*” i. e. *You cannot MAKE him A FOOL*; and in, “*The frost has BENUMBED my fingers,*” or “*My fingers are BE-*

NUMBED BY the frost," i. e. The frost has MADE my fingers NUMB.

3dly. *Be*, prefixed to certain verbs, as *to gird*, or to certain nouns used each as a verb (for instance, *siege*), is often equal to the Latin *circum* (about, around), and then that particle *be* is either a contraction of some part of the Old Saxon verb *began* (to bend, to make go round, to surround, &c.) or a contraction of *beb* or *beg*, for *beab* or *beag* (any circular form, circle, ring, &c. just as the Celtic *an* or *en*, whence the Greek *ανος* or *ενος*, any round form*, a year, &c. which served to form the Greek verb *ανωω*, perficio, efficio, conficio, perago, impleo, &c.)—Hence, to BEGIRD one, is, to GIRD one AROUND; as to BESET a place, is, to SET or ATTACK a place AROUND OR ABOUT: hence, to BESIEGE a town, is to FORM THE SIEGE OF a town by placing troops AROUND OR ABOUT.

4thly. *Be*, prefixed to *cause*, may indeed be the imperative *be* used elliptically: but it may also be a contraction of the present participle of *began* (to work out, to make, used in the sense of *to actuate*) or of *becnian* (to indicate, to show), since *been* is equal to *indication*; and, indeed, "I cannot write to him to day, BECAUSE I am not prepared" seems to be better resolved thus, "I cannot write to him to day, CAUSE ACTUATING, I am not prepared;" or thus, "I cannot write to him to day, INDICATING the CAUSE, I am not prepared:" than thus, "I cannot write to him to-day, BE (the) CAUSE, I am not prepared." Again, since we say by reason of, by reason that; the expression *because* may be

* The French word *bague* comes from the Old Saxon *beng*: and *anneau*, written anciently *annel*, comes from the Latin *annellus*, the offspring of *annus*, itself from the Greek *ανος*.

considered as *by cause*; hence *because of* for *by cause of*, and *because that* for *by cause that*, or *by this cause that*.

60. B. Many of your readers will be anxious to know how it came to pass that *By* should be used to denote proximity or contiguity of place or time; therefore, give me leave to put the question to you.

LXI. S. Pick up a stick, which is not bent, but straight; you will perceive that the two extreme parts are more distant from one another, than they will prove to be at every exertion you make to bring them to represent a bow—Now, while the forming of a bow necessarily brings the two extremes nearer to one another, the other parts which diverge from the extremes, I mean, those which, in regard to the central point, are in such distances from one another, that some are on this side, and others on that side; you, on examining attentively the process, will discover that the parts both on the left and on the right, of the central point, will come nearer to one another. Hence the Old Saxon verbs *began*, *bigan*, *bygan*, (whether or not from the German *beugen*, or *biegen*; whether or not from the Dutch *buygen*), meaning *to curb*, *to bend*, may be considered as the parents of *by* and *be*, when these are used to denote any proximity, or contiguity, whatever. A proximity or contiguity may be established by different methods: a number of things placed one behind another, or one before another, and the rest distributed in the same order, may form a straight line in which, though some are actually distant from the center, yet all may be considered as in a state of *proximity* or *contiguity*; and here I must observe that *began* being also found used, in Old Saxon, in the sense of *perambulare*, the reason is obvious why *by* is found, in English, used for *along*; and even for *during the length of*, in speaking of time: when a number of things

are so distributed that some appear placed on the right, and some on the left, of the central point, they may also form a straight line: lastly, the disposition of the things may be such as to form a curve line, though these things should be placed one before, another behind, or one on the right, another on the left; and yet, all those things are in a state of proximity or contiguity.

61. *B.* Yes, certainly—But you have described your little *By* as used with significations equal to *around*, *about*, *revolved*, *gone through*, &c. and it even appears that *I* may be considered as meaning something like *within the premises*, *within the boundaries*, which notions, to be sure, are not very contrary to what is conveyed by the expressions *near*, *at hand*, *at no great distance*, but give an idea of a *circle* or of a *circumscribed place*. How did it happen that *by* should denote a sort of *circle* or a sort of *circumscribed space*?

LXII. *S.* A curve line may be so continued, that, on the two extremes meeting, a sort of *circle* will be the result.—If, after having brought a stick to the form of a bow, you continue your exertions so as, at last, to unite both extremes, you will obtain the form of a *circle*, of a *ring*, of a *garland*; and then, every divergent part will have been brought nearer to its opposite—Now, such a circle, binding the objects within it, will give an idea that those objects are *at hand*, or cannot be absolutely distant, since they are within the limits prescribed. Thus it is that *by* can be used to indicate, not only *near*, *at no great distance*, but also *around*, *about*, &c.

But I recollect that I have to account for *By* so used as to denote *way*, *course*, *range*, *road*, or the like.—I suspect that *By*, employed as a word equal to *way*, is in the very predicament wherein the ancient French noun *parage* has been a long time—This word *parage* originally was
used

used to express *range, course, place of resort, way, road, passage*, and was applied figurately so as to become equal to *lineage, extraction, family, birth, issue*. In time, it became confined to denote *road or tract* for ships (as a *station, place to ride in or come to*). Yet, I take the French noun *parage* to come from the Spanish *parage* or *paraje*, which is still used to express *place of resort, range, course, way, road, part, place*. In German, *Bay* expresses the same with the French *Baie* and the English *Bay*, when said of a *road or tract for shipping*, or of a certain portion of land in which the sea has cut its way, and formed a sort of *nook, or cove*: in Dutch, *Baai* means *bay*—In German, *bahn* means *way, road*; and so does the Dutch *baan*: the German verb *bahnen* means *to cut a way*; and, in Dutch, the verb *baanen* means *to prepare a way, to make level*. From whatever verb these words *Bay, Baai, Baie*, did come, is immaterial, since their signification is settled; nor can it be denied but that they may easily have become *By*. Again, the Old Saxon noun *byge* (translated *angulus, sinus, ancon*), as well as the noun *byht* (translated *angulus, vel sinus, in quo concurrunt limites regionum*), come from the Old Saxon *bygan*, which verb served to form, or was formed from, the German *beugen* or *biegen*, the Dutch correspondent of which is *buygen*: in German, from *beugen*, arose the nouns *bug* and *beuge* (a bent or bend, a bending), *bogen* (a bow), *bucht* and *bugt* (bay, creek), and *busen* (bay, gulf): in Dutch, from *buygen*, arose not only *buys* (a noun equal to *channel, conduit, pipe, or the like*), but *boog* (a bow, just as the German *bogen* from *beugen*), and *bogt* (a bent or bend, a turning, a winding). The latter *bogt* gives reason to infer that the German *bugt* or *bucht* must have also meant a *bent or bend, a turning, a winding*, and secondarily a *way or path, a passage, a road*,

road, &c.; to infer also that the Anglo-Saxon *byht* (formed from the verb *bygan*) must have meant originally nearly the same with the Dutch *bogt*, and the German *bught* or *bucht* (that is, not only a *bent* or *bend*, a *turning*, a *winding*, but a *way* or *path*, a *passage*, a *road*, &c.)—But, the word *weg*, having been subsequently formed (to express *way*, *road*, *passage*, in short, the Latin *via*, as to Old Saxon, German and Dutch), the other words have been confined to express *road* for shipping, *incroachment* (of the sea) forming a sort of *way* in the form of a *nook*, *cove*, *creek*, &c. *

62. B. When *By* appears in the particular circumstances wherein you attribute to it a double power, as in examples 2, 3, 4, 5, 6, 7, 8, &c. and more especially in example 39, what derivation can account for the same?

LXIII. S. The limits prescribed to a man are to be the directors of his actions: those limits are to serve as *patterns* to his conduct: but, I have other authorities—The Anglo-Saxon dialects had the nouns *bysn*, *bysen*, *byssene*, *bisene*, *bisn*, *bisnung*, *bysenung*, to express what is signified in Latin by *exemplum*, *exemplar*, *norma*, *similitudo*, *præceptum*, *mandatum*, *ordo*: those Anglo-Saxon nouns would therefore justify my saying that *by* serves to express *conformable*, and to be a *representative* with a notion of *Operator*: however, I have to observe that the Anglo-Saxons had also the verbs *beacnian*, *becnian*, *bienian*, *bycnian*, equal to the Latin *annuere*, *innuere*, *indicare*, *ostendere*, *demonstrare*, *portendere*; that they had *becnan* and *bycnian*, equal to *formare*, *simulare*, *ingere*, *significare*, *innuere*; that they had the nouns *beacen*, *beacn*, *becen*, *becn*, *becun*, *biecn*, to express what is signified in

* See also the 1st, 2d, and third articles of Interlocution LXVI. as well as the 10th article of Interlocution LXXIX.

Latin by *signum*, *prodigium*, *idolum*: that they had the nouns *beacning*, *beacnung*, *bienung*, *bycnung*, to express what is signified in Latin by *signum*, *signatio*, *nutus*, *tropologia*, *figurs*: that they had *beacniend-lic*, *becniend-lic*, *bycniend-lic*, to express what in Latin is signified by *allegoricus*: that they had *bycniend-lic gemet*, to express what in Latin is signified by *Indicativus modus*.—Who, on reading this, and knowing that *c* is often changed into *s*, as *s* into *c*, and bringing together *bisnung*, or *bysnung*, with *bienung* or *bycnung*, will not confess that it signifies little from what primitive word, in the most ancient languages, all those expressions have been formed, since it is evident that *by*, when used for *conformable* or *according to*, and when used as a *representative* with a notion of *operator*, may, with propriety, be declared to be of the same family.

63. *B.* I shall not trouble you any further, on my account, being fully satisfied with the dignities and functions with which you have proved your little *By* has ever been invested—You have now wound up my curiosity, as to what you may say concerning my relatives, at least such of my relatives as may be used each like a forerunner, to announce the *Operator*, *Operators*, *Co-operator*, or *Co-operators*: but, being afraid of fatiguing you, I will not press you to gratify, at present, that curiosity; and I shall wait patiently till we meet again, if, not being quite exhausted, you favour me with a few hints, to the end that I may prepare myself to enter, the more readily, on a second interview, my assent, or my objections, to your manner of tracing those relatives to some word of such force as may make them appear each equal to a proper fore-runner, announcing that the *Operator* or *Co-operator* is coming forth.

LXIV. *S.* The gratitude I feel, for the services you have

done me, would, at any time, recruit my strength; but I am not fatigued, and you will find me ready to answer any question you may wish to put to me. I must observe, however, that, since you intend to give the subject a serious consideration, my answers will run upon such a broad scale as, bringing at once several points to your view, will enable you the better to recollect those which may have escaped me.—What I am now saying to you is applicable to my readers, in regard to whom my object is to furnish ready materials, being sensible that the surest recommendation I can have to their favour is by the shortness of the trouble I give them.—I wish you, and them, to consider that the extent and difficulty of my undertaking are of that nature which cannot but furnish numerous grounds for difference of opinion.—These are, perhaps, inseparable from etymological researches: but if it appear that, in general, I have had cause for differing from preceding philological writers, I hope that I shall meet with the more indulgence, where, in common with them, I may be found to err, as, by the notion of *Operator* or *Co-operator*, I am opening a new tract, whence the others will be reached with less obstruction; and as I aim at rousing in people not only a taste for investigations of the kind, but a desire of contributing their share in rendering themselves useful, by suggesting something better than what I am going to offer. Were every one, who is impressed with the importance of the subject, to come forward with the result of his observations, in comparing different dialects together (the only method which, in my opinion, can be attended with any advantage), all those difficulties would soon be removed which occasion the loss of so much time in the study of languages, both ancient and modern. You called upon me to prove that I was acquainted

acquainted with your real origin, and to enumerate the several functions which you are allotted to perform—I have done both. As for your relatives, it is not now I can present a specimen of the gradual ways in which they are employed, like that which I have exhibited with respect to yourself; and yet, it is only such a specimen that can enable my readers to decide how far I am right or wrong. I have, however, proved, incontrovertibly I believe, that not only you, my dear little *By*, but *Througb*, *Of*, *From*, *For*, *At*, *With*, in short any preposition whatever, found introduced (in the modern and ancient languages), along with the *Agent*, the *Cause*, the *Motive*, the *Instrument*, the *Manner*, the *Means used*, or the *Measure pursued*, for causing something to be, &c. are each merely a *fore-runner*, equal indeed to *Operator* or *Co-operator*, in meaning, but simply announcing that the *real Operator* or *real Co-operator* is coming forth; and, as it was natural to infer that such a *fore-runner* must be a *redundant expression*, I have proved this also, by showing that some languages actually reject, in many circumstances, the *fore-runner*, considering it as superfluous, and present the *real Agent* or *Cause* or *Motive*, &c. in that naked manner which makes it appear that the preposition is left out, while in other languages it must be used because custom has made it a law.

I may err in some of the derivations I am going to hint in answering your questions; but I am confident that my grand principle of *Operator* and *Co operator* must remain true. If it be found actually to remain true, I have not laboured in vain, and the classification I have formed will the better enable the learned to determine where my primitives are adequate to the object in view; and, where I am wrong, to point out other primitives whence the notion of *Operator* would arise more conspicuously.

spicuously. After that classification shall be properly settled, the attention of the learned will be directed to ascertain how far I am warranted to deliver it as my opinion, that, when the preposition cannot be changed into *Operator* or *Co-operator*, according to the resolutions they have seen, this preposition either must arise from some different signification allowed to exist in the primitive, whence came that word equal to *Operator*, or else must have been taken from some other primitive: in my hints, therefore, concerning the origin and value of each preposition you may require that I should discuss, I shall probably be forced to touch upon some of the other classifications, because, like you, my dear little *By*, several of your relatives serve each for different purposes, and to some, certain functions have been allotted with which you are not invested—I wish I could avoid doing so, but I shall regulate my answers by the nature of your questions: let me hear the first.

64. *B.* Whence can be derived the pretended Greek preposition $\acute{\alpha}\pi\delta$, $\acute{\alpha}\pi$, $\acute{\alpha}\psi$; the Latin *abs*, *ab*, *a*; the Gothic *abu*, and *af*; the Old Saxon *af* which, by a change in the vowel, became *of*; the English *of*; the Greek *ec* or *ex* ($\epsilon\kappa$ or $\epsilon\xi$); and the Latin *ex*, which became, contractedly, *e*?

LXV. *S.* 1st. We find, in Greek, the word $\acute{\alpha}\pi\omega\varsigma$; but Lennep says on it “*Vox rarissima, et dubiæ auctoritatis;*” which does not prevent him from telling us, in regard to the preposition $\acute{\alpha}\pi\delta$, “*Proprie est genitivus antiquus, quasi à nomine $\acute{\alpha}\pi\omega\varsigma$;*” and E. Scheidius suggests, in regard to $\acute{\alpha}\pi\delta$, that it may be a dative or ablative, as $\acute{\alpha}\pi\omega\iota$ occurs in Homer—From the latter suggestion, I might infer that $\acute{\alpha}\pi\omega\varsigma$ may have been a participial adjective (from the obsolete verb $\acute{\alpha}\pi\omega$), whence, by contraction $\acute{\alpha}\psi$, $\acute{\alpha}\pi\delta$, $\acute{\alpha}\pi$. Etymologists tell us that the
verb

verb ἄνω, quite obsolete, served to form ἄνω; and that the Latin *apio*, *apisco*, then *apiscor*, (*aptus sum*) came from the same obsolete ἄνω: the latter ἄπειν must then have meant *to connect, to fit, to arrange, to manage, to contrive, to acquire, to obtain*.—Now, ἄπος from the obsolete ἄνω, must have signified, as a participial adjective, *that connects, that fits, that arranges, that manages, &c.*; for, the final syllable *os*, in ἄπος, is the Greek article ὅς, which is equal to the English *that* or *who*: consequently, the pretended Greek preposition ἄπὸ may serve to announce that the *Operator* is coming forth: and, indeed, *Hachenberg* says on ἄπὸ, “*Proprie significat principium, undè quid oritur vel initium capit*.—If ἄπὸ should be found serving also to announce *possession* or the *possessor*, it may be because the obsolete verb ἄπειν, among its significations, had those of *to obtain, to acquire, &c.* and even those of *to have*, significations which the obsolete ἄβειν certainly had.

2dly. But, perhaps, some may think that the real origin of the obsolete ἄνω, ἄπος, is to be traced to the Gothic *abu*; for nothing is more common than the change of *b* into *p*, as that of *p* into *b*—Certain it is, that the obsolete ἄβω existed in Greek, as a verb which ἔχω has replaced. The Latin *habere* has been formed, it is said, from the Greek ἄβειν: but these may have been formed from the German *haben*; they may have been formed from the Gothic *haban*, the participle present of which, being *habands*, equal to the Latin *habens*, may have become, by contraction, *habs, hab, ba*; *abs, ab, a*. Again, I said that ἔχειν has replaced the obsolete ἄβειν—I find that ἔχω is a verb equal to the Latin *habeo, possideo, sustineo, resisto, obsisto, cobibeo, reprimō, circumdo, &c.* and, what is particularly to be observed, ἔχω is also equal to *præbeo materiam, causam alicujus rei affero*.—

Now,

Now, transferring all these meanings to the obsolete *ἀπε*, *ἀπω*, I conceive how the Greek preposition *ἀπὸ*, the Gothic preposition *abu*, the Latin *abs*, *ab*, *a*, came all to announce, sometimes *operator*, sometimes *possessor*, &c.—We shall see hereafter that *a* is not always a contraction of *ab*, *abs*, &c.

3dly. Agreeing with *Hachenberg's* position “*ἀπὸ* propriè significat *Principium*, unde *quid oritur vel initium capit*,” I say that a word equal to *father* naturally starts to the mind two qualities which act reciprocally in regard to the *producer* and to the *production*—The *child* causes him who gave life to be distinguished by the quality of *father*, and the latter causes the former to receive the quality of *son* or *daughter*. This state of reciprocity has, in my opinion, led etymologists to apply to *ab*, *ap*, &c. a signification which the primitive *ab* had not. They have considered *ap*, prefixed to a family name, as equal to *descendant of*; whereas they ought to have viewed *ap* as a corruption of the element *ab* (whence the Hebraic word *aba* was formed), and as used, by transposition, to announce that the father or ancestor's name is coming forth—For instance, the family name *Powel*, said to be a contraction of *ap-bowel*, should be considered as *Howel*—*the father* or *ancestor*, elliptically for *Howel* is (was) *the father* or *ancestor* (of the individual I mean or mentioned): for instance again, the family name *Bowen*, said to be a contraction of *ap-owen*, should be considered as a contraction of *ab-owen*, and as *Owen*—*the father* or *ancestor*, elliptically for *Owen* is (was) *the father* or *ancestor* (of the individual I mean or mentioned). Thus it was that *af*, by a mere change of *b* or *p* into *f*, came to express the same; and, by a change of the vowel *a* into *o*, that very *af* became *of*, still retaining the same signification.—Now, among the ideas, which a word equal

to *father* naturally suggests, are those of *source, origin*; hence, we must expect that *of* will often bring forth whoever or whatever causes (did cause, or will cause) any particular event, distinction, quality, &c. as well as something from which another proceeded or is to proceed: even from a word equal to *father*, the idea of possession might be conceived to arise; but, in regard to *af* (whence *of*) we have this resource, that the Old Saxon verb *bafan* (whence the Islandic *bafa*), formed from the Gothic *baban*, or the German *haben*, means to *possess, to have*, &c. whence *bafen* (*habens, possessio*), and contractedly *baf, af*.—This latter investigation makes it very probable that the Celtic prefix *ap* or *ab*, the Greek ἀπό, the Latin *ab*, the Gothic *abu* and *af*, the Old Saxon *af, of*, and even *cb* (whether Anglo-Saxon or Latin), as well as the English *of*, may all have arisen from the elements which served to form the Hebraic *aba* (father).—How naturally must the notions of *source, origin, ancestry*, &c. come to the mind of my readers, when I inform them that the elements, whence the Hebraic noun *aba* (father), the Gothic noun *aba* (husband), are found in the Hebraic noun *ab*, which means *trunk, stem, stock*! As the oriental *ab* means *fruit, production, race, offspring, issue, stock*; I easily conceive how it happened that the value of *son* or *descendant* should have been attached to *ap*; nor am I at a loss to see how *af, of*, &c. came to be made a fore-runner to announce *possession, &c.*

The Slavonic and Russian patronymic was *of*, says Mr. Tooke; this is a mistake: *hof*, which, indeed may have dwindled to *of*, means properly *court, mansion, seat*, and figuratively *family*; in French, *famille, souche, race, ligne*: and Peter-*hof*, at first equal to Peter's *seat* or *mansion*, may have been used for *of* Peter's *family*, &c.

whereby

whereby it is evident that *Peter* was the *father* or *ancestor*.—In *Petro-witz*, indeed, and *Peterson*, the suffixes *witz* and *son* are equal to the Latin *filius*, the French *filz*, the Greek *uios*, and the Latin suffix *ius*, as well as to the prefixes *fitz* and *mac* in *Fitzjames*, *Macdonald*, &c. *

In regard to Mr. Tooke's derivation of the preposition *of* from the Gothic *afara*, or the Anglo-Saxon *afora*, this consideration militates against it, namely, *afara* comes from *a-faran*: consequently *afara* is literally equal to the Latin *ex-itus*, because *a-faran* means *ex-ire*, *e-migrare*; and it would be very strange that, out of the primitive *faran* (or rather *far*, removing the final *an* denoting *action*), only the initial *f* should have been preserved, which initial *f* is found to be used for many ideas very different. That the Anglo-Saxon *a-fora* stands in the same predicament, nobody will deny.—Besides, we find *eafora* used for *liberi*, *proles*, *filius*, *successor*, in Cædm. 47, 22, and even, contractedly, *eafr*, also in Cædm. 10, 11; which *eafora* seems to be a compound of *ead* (possession, blessing, contracted into *ea*, or of *ea* corrupted from the Celtic *ua*, child, son), and of *fora*, which, as well as *fore*, served to denote *anteriority*. The word *afole* is found, in Anglo-Saxon,

* The *O* now prefixed to names, to signify the descendants in any degree from a certain ancestor or stock, was formerly written *ua*, as *Ua-Brien*, *Ua-Neil*; now written *O'Brien*, *O'Neil*.—*Ua* signifies a *Son*, and is of the same root with the Greek *uios*, gen. *uious*, acc. *uica*, Lat. *filius*, so *ua*, in the ablative plural, makes *ibh*, whence *ibh* signifies a *tribe*, as *Ib'eragh*, *Ib'emaile*, &c. Val-lancey, p. 61, Grammar of the Irish language. Are we to be surprised that *ua*, in Ibero-Celtic, should be presented as a sign of the ablative case, and considered as meaning something like *from*?

to mean what is expressed by the Latin *anima*, *mens*, very proper words as to *moving to* or *causing to do* such or such thing : but, having reason to believe that this word *afole* is itself a compound word, the dissection of which would hardly produce any thing beyond the idea of *operator*, I shall dismiss it.—Upon the whole then the Hebraic element *ab* (whence *aba*, father), and the oriental *ab* (production, offspring, &c.), afford the true origin of the pretended preposition *af* or *of*, as well as of the obsolete Greek verbs ἄβειν and ἄπειν, of the Gothic preposition *abu*, &c. *

4thly. From ἔχω (*echô*), which the obsolete verb ἔχω (*ecô* or *ekô*) served to form, came ἔξω (*exô*), as well as ἐξων (*exôn*), equal to the Latin adjectives *externus*, *peregrinus*, and to the Latin *foras*, *foris*, *extra*, *præter*, *absque*, *sinè* (which is not to be wondered at, since the adjectives, being used elliptically, would convey the same significations) : from the adjective ἔξω came ἔξωτερος (*exterior*), ἔξωτατος (*extimus*).—The Greek preposition ἐκ (pronounced *ec* or *ek*) used before a consonant, became ἐξ before a vowel, and meant the same, or nearly, as the Latin *ex*, contractedly *è*. Now, these pretended prepositions are fully accounted for, thus : 1st, when they are used by way of announcing *Operator*, they come from the verb ἔχω, in the sense of *causam alicujus rei affero* or *præbeo materiam* ; they signify as much as in Latin *operator* or *causam afferens*, &c. 2dly, when they are used to express the same as the English *out of* or *not in*, they may be equal to the Latin *externus*, *peregrinus* : 3dly, they may be equal to the Latin participial adjectives

* Count de Gebelin felt this, at least in regard to the Greek word πατήρ, which he derives from the Oriental, thus : “ De pri, fruit, et ab, père ; mot-à-mot, Le père de la fécondité.

tives *habens*, *possidens*, &c. used by transposition, when the noun they precede may be considered as the individual or thing *that has* or *that possesses* the matter whence an extraction is made; or they may be equal to the Latin nouns *possessor*, *possessio*.

65. *B.* Those who have had occasion to observe that the Latin preposition *ad* (formerly *at*), the Old Saxon *æt*, the Gothic *at*, and the English *at*, were often used in the sense of the Latin *apud*, may think that they are contractions or corruptions of *apud*.

LXVI. The Greek preposition ἀπὸ has, in my opinion, very little to do with the Latin *apud*: but, as the Latin preposition *ad* is often employed instead of *apud*, many people would be apt to consider *ad* like a contraction of *apud*, which may have become *apd*, and lastly *ad*. I cannot now but be surprised at seeing etymologists derive *apud* thus: "From the Greek ἀπὸ, changing *o* into *u*, and adding *d*, as *med* and *ted* are found for *me* and *te*:" I cannot now but be surprised, I say, because I find not in ἀπὸ the meanings attached to *apud*. The real origin and significations of *apud* may be stated as follows:

1st, In Anglo-Saxon, *abutan*, *abuton* (equal to the Latin *circa*, *circum*, to the English *about*), by changing *b* into *p*, and suppressing *an* or *on* (unnecessary, because *an* or *on* is, there, only a termination), will give *aput*: whereupon it is to be observed that, in ancient inscriptions, *aput* is seen instead of *apud*. Now, I look upon *abutan*, *abuton*, to have been formed from *abugian* (and indeed, *bybt* was formed from *bygan*), which *abugian*, though not found now, came from *bugian* (*incolere*, *habitare*), just as *abugan*, found to mean *inclinare*, *incurvare*, came from *bugan* (*flectere*, *inflectere*)—From the

the noun *bybt*, which *bygan* served to form, or from such source as *bugan*, came the English word *but* in the sense of *boundary*, &c.; the French *but* (aim or end proposed), the French *bout* (end, extremity); the English *bout* (turn, revolution or rotation, what is done at one time, or as a pastime); and the English *about* equal to *on* or *at the confines* or *boundaries*, *in* or *within the confines* or *boundaries*, &c. The French *butte* for *bute* (whence the verbs *butter* and *buter*); the Latin *bodo* or *boto*, and *botonitus* (found in those authors who wrote *de limitibus agrorum*) to express or denote *extremity* or *boundary*, clearly come from such a verb as the Gothic *beidan*; or from such a noun as the German *bode* for *boden*, which we are going to notice. See in the mean time Interlocution LXII. p. 100, 101, 102.

2dly. We find, in Dutch, the noun *bodem* for the English *bottom*, and, in German, the noun *bode* or *boden*, for *ground*, *lowest place* or *part*, *bottom*, and consequently *place where a rest must necessarily be had*, *inmost part*, *extremity as to the interior*, &c. These cannot but have come from such a verb as the Gothic *beidan* (*expectare*) which served to form the Anglo-Saxon *abidan* (translated into Latin by *manere*, *expectare*, &c.), whence the English verb *to abide*. The past tense of the Anglo-Saxon *abidan* was *abad* or *abod*, and the past tense of the English *I abide* is *I abode*, from which *I abode* came the English noun *abode*, equal to *habitation*, *dwelling-place*, *residence*, *spot inhabited*, *lodging*, *place of stay*, *continuance in place*, &c. And, as the Anglo-Saxon verb *buan* had *bude* for its 3d person singular of the past tense (which verb *buan* means, like *bugian*, *habitare*, *incolere*); so, *abuan* (not found now) would have had *abude* for its 3d person singular of the past tense. It appears then evident that, from the first of these sources,

by a change of *b* into *p*, would come *apod*, easily to be converted into *apud*: from the second, would, by the same process, arise *apude*, *apud*. That *abad*, *abod*, could have been changed into *abot*, *abut*, *abud*, we have this proof: the Latin *abbas*, the German and Dutch *abt*, the French *abbé*, and the English *abbot*, are found to be in Anglo-Saxon *abbad*, *abbod*, *abbot*, *abbud*, *abut*. Now, on recollecting how often *b* and *p* are interchanged, one conceives how easily *abut*, *abud*, may have become *aput*, *apud*.

3dly. It is rational, therefore, to consider *apud* as equal to *habitation*, *dwelling-place*, *residence*, *place of abode*, *spot inhabited or occupied*, *lodging*, *apartment*, or the like, with or without attaching to the same the notion of *continuance*. Now, as *apud* has been extended to announce *place where is* such a person or thing, and to present the idea of *about*, *near*, *before*, or *in the presence of*, *among*, *addressing one's self to*, *attending to*, it is rational also to consider *apud* as containing, in many particular circumstances, something of the force acknowledged to be in the verb *bugan* (or the Latin *flectere*), whereby *apud* will appear to be a particle equal not only to *habitation*, *dwelling-place*, &c. or to the French *chez*, or to the English *at* used for *at the house of* or *in the country of* and consequently *among*, but sometimes to the English *by* which we have seen used as announcing that sort of *contiguity* expressed in French by *en présence de*, *auprès de*; or as intimating as much as *addressing one's self to*, *attending to*, and even *about*, *around*, rendered into French by *aux environs de* or *environ*, *autour de*.

4thly. Let us now see what we can do with the Latin *ad* or *at*, the Gothic *at*, and the old Saxon *æt*. Mr. Tooke derives the Latin *ad* or *at* from the Latin *agere*, thus:

Agitum,

Agitum, agtum, agdum, actum, acdum; agd, act, ad, at.

Following the same process, when *ad* or *at* is a fore-runner announcing *possessor* or *possession* (a circumstance which Mr. Tooke does not notice), I might say that *ad* or *at* comes from the Latin *habere*; thus:

Habitum; habtum; habdum, hatum, hadum; hat, had; at, ad.

But there is, in Anglo-Saxon, the noun *æbt*; and the noun *abt* or *abte*, which mean *possession*; and come from the Gothic verb *aigan* (to have, to possess), whence the Anglo-Saxon verbs *ægan*, *agan*. I must observe, 1st, That such a noun as *æbt*, *abt*; or *abte*, is actually a past participle obtained by contraction, and meaning *bad* (for *thing bad* or *thing being bad*; &c.). 2dly, That if there had not been such a noun to be found; *abt*, the preterit of *agan*, would have done. 3dly, That; in German, the preterit of *haben* is *hatte*; and the past participle is *ge-habt*. 4thly, That, in Dutch, the preterit of *hebben* is *had*, and the past participle *ge-bad*.

5thly. Again; *at* is frequently used as a fore-runner announcing *place where*, for *resting-place* or *habitation*, or, at least, *vicinity of place* (another circumstance not noticed by Mr. Tooke; who, indeed, touched only upon the Latin *ad* or *at*); and then it may be said to be a slight alteration of some word like the Greek noun *αἶτος* (*ætos*) which means *resting-place* or *place of rest*, *place of shelter*, *place to be in*, *house*, *inn*, &c.; or from some word whence the Latin *ædis* (house) has been formed. As a further confirmation that the old Saxon *æt*, the Gothic *at*, and the English *at*, when they announce *place where* or *place near which*, come from such a noun as the Greek *αἶτος*; or the Latin *ædis*, I shall add that the derivation perfectly agrees with that of the French *chez*, undoubtedly from the Celtic noun *cas*, whence the

Spanish or Italian *casu* (house).—The Italians often contract *casu* into *ca*. If the Celtic noun *cas* had not existed, I might have said that the French having contracted the Italian *casu* (or their own noun *case*) into *cas*, changed the *ca* into *chè*; as, from the Italian or Spanish *caro*, they made *cher*, so, from *cas* (for *case* or *casu*), they made *chès*, and then *chez*.

6thly. Though Mr. Tooke's derivation would easily suggest that the Latin *ad* or *at*, used as a fore-runner announcing the *Operator*, might stand for *actor* equal to *agent*, I think it proper to observe that, in Greek, *αἰτία* (*ætia*) means as much as *causa*, *ratio*, *occasio*, in Latin; that we find *αἰτίον* to mean *causa*, *ratio*; and *τα αἰτία* for *origines*; that we find *αἴτιος* to mean *auctor*; and lastly *αἰτιόεις* to mean *causæ vim habens*, *causam indicans*.—Now, as we find that the old Saxons used *æt* and the Goths *at* (where the English use *at*), as prepositions, I say that whether the Greek words mentioned came from the obsolete Greek verb *αἴτω* or *αἴω*; whether the old Saxon preposition *æt*, and the Gothic *at*, come from an obsolete Gothic or old Saxon verb such as *aitan* or *ætan* or *atan*, or from the Gothic *baitan* (*nominare*, &c.), it is evident that the Latin *at*, *ad*, the old Saxon *æt*, the Gothic *at*, and the English *at*, come every one from the same stock, when used as fore-runners equal each to *operator*, *agent*, *actor*, &c.—But what proves that *æt* and *at* would, in the old languages, be words used with propriety to announce *Operator*, *agent*, *actor*, *maker*, *aithor*, &c. is that the Celtic words *aita* and *ata* are acknowledged to have been in many dialects of the Celtæ for *father*, and *atta* in Gothic means *father*.

66. *B.* In the Gothic language, in the Greek, and in old Saxon, we find that *ana* was used as a preposition.

LXVII. *S.* The word *ana* must have come from a Gothic verb in, *anan*, lost perhaps in the sense which could, with propriety, produce a noun equal to *operator*: but the Greek verb *ἄνω* (*anô*) must have existed, since we find that *ἀνώω*, formed from it, is equal to the Latin verbs *perficio*, *conficio*, *efficio*, *perago*, &c. *impleo*, &c.; since we find that *ανή* is equal to the Latin nouns *perfectio*, *absolutio*, *factum ipsum*; since we find that *ἄναξ* (the vocative of which was *ἄνα* anciently, as if *αναξ* had then been used) was an appellation common to deities, given to any ruler, such as *king*; *lord*; insomuch that, in the holy Scriptures, those men are frequently called *Gods* who were possessed of authority.—Can it be now wondered at that *ana* should have served to announce the *Operator*? If I add that *ἄνω* was used in Greek to express the Latin *superior*, *superius*, &c. who will not see immediately (and indeed *ἄναξ* suggested it) that *ανα*, the adjective *ἄνω* (or *ἄναξ*), contracted by *ἄν* and sometimes *ἄ*, may serve to denote *superiority*, by going beyond others, and that, from this, *excess* may result?—As the verb *ἀνώω* is found to mean also *impleo*, and *ανα* is found used to denote that something is yet wanting, see Interlocution LXX.

67. *B.* I have observed also that, in old Saxon, *and* was used as a preposition, as well as *ond*; and, on seeing *and-lang* and *ond-long* were said for *along* (Latinè, *in longum*), one might imagine that *and*, *ond*, *a*, must, in this case at least, have had the same origin.

LXVIII. *S.* 1st. Nor would that person be irrational: *and* may be a past participle of such a verb as I men-

tioned in the preceding interlocution, equal to what we express by to *manage*; hence, *and*, and by a change of the vowel, *ond*, could serve to denote *operator* or *agent*.

2dly. But we have seen in the etymological observation, after example 68, p. 89, that in old Saxon *ende* was equal to *species*, *angulus*, *pars*; and, as *einde* was also used in old Saxon for *species*, *pars*, &c. it is easy to be conceived that *einde* may have been contracted into *ond*, and that this word *ond* may have been used to announce what the French express by *parti opérant*, the English by *party concerned*, and that either of them is equal to *operator*. This being granted, it is easy to be conceived also that *ond* may afterwards have become *and*. Nor is it ridiculous to consider *ond-lang* and *and-lang* as being equal to such an elliptical phrase as *the part—(is) the length*, for, *the part to attend to is the length*; see the etymological observation on *en*, as *em-lang* and *emn-lang* are there mentioned, and those are equal to *and-lang*, &c. p. 119, &c.

3dly. It is not improper to remark here that *ond*, among the Cimbrians, meant *anima*, *spiritus*, *animal*: it came from a verb corresponding to the Greek *ἄνω*, which, by a change of the vowel, became *ἄνω*; or from such a verb as the Greek *ἄω*, which, by a change of the vowel, became *ἄω*: now *ἄω* means *to breathe*, *to blow*; and, in French, *Celui qui souffle la discorde*, means the same as *He who causes* or *who occasions discord*; hence, *He is a sort of agent or operator*.

68. *B.* I have observed that the old Saxons used *an* and *on* where the English now use *in*: I have also observed that the English *in* and *on* are often used where the French employ *en*: whence can those four prepositions come?

LXIX, S. 1st. That the Anglo-Saxon *an* may be a contraction of the Gothic *ana* is very possible; and that it may be a contraction of the Greek *άνω* (superior, superior) is also very possible.—From the latter derivation, *an* may be considered as equal to *that causes* or *has influence to cause*, and consequently to *Operator* or *Agent*. But as *on* was, more frequently than *an*, used in Anglo-Saxon, for the present English *in*; as the French *en* so often replaces the English *in* and *on*, and even *by*: I shall enter into such details as may throw some light upon their origin and value.

2dly. We have seen, in page 53, that the French *en* often comes from the primitive word which served to form the German adjective *eben* or the Anglo-Saxon adjectives *emn*, *efn*, whence the verb *efnan* (used for the Latin *perpetrare*, *præstare*, &c.)—Upon the same principle, I say, that the primitive word which served to form the Gothic adjective *ibn* or *ibns* (par, æqualis, planus, &c.) ought to be considered as the origin of *in*, when this *in* serves as a fore-runner to announce that the *operator* is coming forth; and indeed, from *ibn*, came the Gothic verb *ibngan* (æquare, &c.)—By contraction, *ibn* became *in* used in Gothic as a preposition, to announce that the *operator* is coming forth; and *ibns* became *is*, used by the Goths, as a pronoun equal to the Latin *is*, *ille*, or, in English, (the) *same*. From the Gothic *is* may have been formed the Greek adjective *ἴσος* which means *alike*, *equal*, *same*; hence, those who would not allow the Latin *is* to come from the Gothic *is*, would hardly reject its being derived from the Greek element *is* whence *ἴσος*. Again, in Hebrew, *is* means *man* or *male being*, and *issa* means

means *woman* or *female being*. Now, from this Hebraic *is* may have come the Latin demonstrative adjective *is* to denote *male*, and perhaps the Gothic *is*; as from the Hebraic *issa* may have come the Spanish and Italian *essa*, to denote *female*, whence afterwards in Italian *esso* to denote *male*, in Spanish *esse* to denote *male*, and *esso* to denote *neuter*: custom afterwards may have allotted to those words the function of recalling to mind some individual already mentioned.—Let us return to the French *en*.—In Syriac *enu*, *ena*, *enb*, being found to stand for the Latin *hic*, *ille*; and *ben*, *bena*, for the Latin *hic*, *iste*, *ille*, it is possible that those words came from the Hebraic *ben* (mark, behold): that word *ben* was very proper for drawing the attention of the hearer to the object pointed to; and may be the origin of the Syriac *ben*, *bena*, and by corruption *enu*, *ena*, *enb*, which custom may have invested with the power of recalling to the mind some individual mentioned before or already known. When we present an object to one's view, with some expression equal to *mark*, *behold*, we force the individual, to whom we speak, to fix his mind upon that object, in order to observe its peculiarities, and compare it with those of some other object similar or dissimilar: now the repetition of *mark* or *behold*, applied to the same object, naturally recalls to the mind, each time, the *very object with the peculiarities which have already been observed in it or about it*; and this circumstance alone may have conduced men to view *ben*, *bena*, *enu*, *ena*, *enb*, as equal to what we find expressed by the Gothic *ibn* or *ibns*, the Anglo-Saxon *emn*, *efn*, &c. that is to say, *the same*, *the like*, &c. words which forcibly recall to the mind the
idea

Idea of some individual mentioned before*. He who wishes to conceive all the gradual significations of such particles of *similarity, equality, &c.* may consult any good German dictionary at the word *eben* both as an adjective and as an adverb: he will find that *eben* is used for *like, similar to, precise, exact, conformable to, of the nature of, actually, precisely, &c.* Let such gradual significations be applied to the Gothic *ibn* or *ibns*, to the Anglo-Saxon *emn, esn, &c.* to the English *even* or *e'en*, to the French and Spanish *en*; their value will be ascertained on very many occasions; among those, it will appear that *en*, constantly used in French (for the English *into*) when the point is to express *transmutation, alteration, change, metamorphosis*, is constantly equal to *same as, like, or like unto, similar to, so as to resemble, &c.* hence *Habiller un homme en femme*, i. e. *Habiller un homme comme une femme* or *de manière qu'il ressemble à une femme*, in English, to dress a man like a woman: it will appear that, when *en* is found in French before a present participle (which present participle, with its complement, stands not for the operator of

* *Saman*, in Persian, means a *boundary, a limit, a place where any sign or mark is placed to distinguish one territory from another.*—From the material sense of this Persian *Saman*, (a boundary), may have come the abstract meaning of the Gothic *Sama* (that which *defining, marking, signifying, or expressing* a thing to be what it is, makes it *equal to* or *like* what it is defined, marked, signified or expressed); whence, the Anglo-Saxon and English adjective *same* (like, alike)—It was thus also, perhaps, that from the material sense of *term* (a boundary), came the abstract meaning of *term*, applied to a *word* (that which defines, marks, signifies or expresses).—This hint is merely an extension of that which we find in p. 66. of Whiter's Etymol. magnum.

an event or a state mentioned either before or after), it means *same* with the subaudition of *time*, that is to say, *en* stands then elliptically for *at the same time*, or *and at the same time*; as in; “Tout est connu, tout est pardonné, dit-il à Coraly *en l’embrassant*.” All is known, all is forgiven, said he to Coraly, *embracing her at the same time*, or *and at the same time he embraced her*. It will even appear that the English suffix *en*, which gives a noun the force of an adjective, is a contraction of *e’en* for *even* (equal to the German *eben*), and actually means *like, similar to, precise, exact, conformable to, of the nature of, &c.* thus *golden* is for *like gold, of the nature of gold, actually gold, precisely gold*.

3dly. As the English preposition *in*, the French and Spanish *en*, are so used that, in a great many instances, they seem to announce the *place containing, the place capable of receiving and containing*; as the same may be said in regard to the preposition *in* used in Latin, Italian, German, Dutch, &c. this point of view suggests the necessity for fresh investigations.—The Gothic noun *haima, haims*, is translated *ager, vicus*; but it was applicable to such portions of ground as were inclosed.—*Ham, hæm*, in Anglo-Saxon, mean *home*; this word *home* suggests the notion of *inclosure, fold, &c.* hence from *hæm* came the Anglo-Saxon verb *hæman*, literally *to inclose, to fold in*, but used figuratively only and so as to express *to marry*, because one of the couple is supposed to go to the habitation of the other and to remain there, or because both are bound by their mutual agreement, which agreement was considered as a sort of *inclosure*.—The Spaniards, who call a *house casa*, have, by imitation perhaps, made their verb *casar* (to marry) and

and *casarse* (to get married).—*Hem*, in Anglo-Saxon, means *border*; hence the English noun *bem*, and the verb *to bem*, which presents an idea of *inclosure*.—In German *heim* is used for *home, place of abode*, to be considered as an *inclosure*; lexicographers, indeed, present *heim* as an adverb meaning *at home, in or to* (one's) *home*, and then as a word used initially in composition to denote *home, place of abode*; but, *heim* could never have denoted, in composition or adverbially, *place of abode*, if it had not primarily meant *place of abode*.—The Dutch lexicographers are precisely in the same predicament; the word *heyne* (as answering the German *heim*) is found in *heyne-lyk* (literally, *homely, home like*) to express figuratively *secret*, as the German *heim-lich* does, because what passes under one's roof or in one's apartment (at home, or within a certain *bem*) is not likely to be so well known as what passes in public view. *Reise*, in German, means *journey, travel, voyage, excursion, passage across or over, turn, going up or down*; and *heim-reise*, said to mean *return*, is literally *journey (to) home**. The German noun *weg* means *way, road*; it became *weg* in *heim-weg*, to express that disorder which is occasioned, by a longing to return to one's native *home*; for, instead of *heim reise*, we also find *heim-weg*, to express *return (to) home*. It seems then that the German *heim* was origi-

* The Latin prefix *re* comes from such elements as served to form the German noun *reise*, and the Dutch *reys, reyze*, which, besides *journey, voyage, travel*, &c. is found to mean *time or bout* very proper to denote *repetition, revolution, retrogradation, back, back again*, &c. Observe also that the German *reihe*, which must have arisen from the like elements, is found to mean *turn, round, series, chain, order, rank, row*.

nally equal to the Gothic and Anglo-Saxon *bus*,* to the German *haus*; as the Dutch *beyme* was equal to the Dutch *buys*: but, because *heim* and *beyme* became obsolete, it does not follow that the signification of each was not equal to *home*. From the German *heim* (home), or the Anglo-Saxon *bine* or *bina* (place inhabited or habitation, since *bina-ealdor* or *bine-ealdor* means *elder of the habitation*, *father of a family*, and *bine-man* means *husband-man*, *one who cultivates a portion of land for his family* or for some family, and since we find *bine-weard* for *within*, equal to *towards the inside or the inclosed place*): from those nouns *heim*, *bine*, *bina*, I say, came the German *bin*, or from the German *bin* (arisen from *heim*) came the Anglo-Saxon *bine*, *bina*. The German *bin* used adverbially (according to lexicographers) to express *here* or *this place* (side, way, part), was primarily equal to *house*, *place of abode*, *habitation*, &c.—The same *bin* is used as an initial word in German composition, so as to denote *place of refuge*, *place of safety*, *inclosure*, *house*, &c. as in *bin-fliehen*, to fly to a place, to retire to a place, &c.—The German expressions *bin-gang*, *bin-fahren*, said to mean *death*, are literally equal to *going* (to or from) *home*, *the act of setting off*; nay, the verb *bin-fahren* is given as synonymous to *weg-fahren*, and explained by *to set-off*, *to go away*, *to go upon a journey*. The Anglo-Saxons had *bin-gong*, to express *departure*; and as *sith* was, among them, *way*, *road*, &c. so *bin-sith* or *binn-sith* was, with them, equal to *death*, as a *departure from home*, or a *departure for home*; and even now the

* Hence *husband*, in English, from *husbond* or *husbonda*; for *bond* (the participle of *bindan*) means *ligatus* in Latin, and *bonda* means *maritus*, *spouse* or *man bound*, *father of the family*; consequently *husband*, is literally *man bound to the house or family*.

vulgar will say of a man who is dead, that *he is gone home*, or that *he is gone to his long home*. From the same obsolete German noun *hin*, or the obsolete Anglo-Saxon noun *binn* (seen in junction with *sith*), came, by removing the aspiration, the Anglo-Saxon nouns *inne* or *inn* (diversorium, hospitium, tabernaculum, domus, caverna, cella, cubiculum, &c.), and the English noun *inn*: from that very Anglo-Saxon noun *inn*, the verb *innan* (ingredi, intro se recipere) arose; nor is it to be doubted but the preposition *in*, used in so many languages to point out *what may receive and contain*, has been formed either from the German noun *hin*, or from the Anglo-Saxon noun *inn*; which *hin* and *inn* come themselves from the Gothic *haima* or the German *heim*. In regard to the Gothic *inna* and *inn*, used as prefixes or adverbs denoting *inside situation* obtained or aimed at, they surely were primarily a noun equal to the Anglo-Saxon *inne* or *inn*; and the Gothic preposition or prefix *in* is a contraction of *inna* or *inn*, when the point is to bring forth *a place containing* or *capable of containing*, instead of bringing forth the *operator*, as mentioned in the 2d article of the present interlocution.—With those of my readers who have observed that in English *in* is often found where *at* would not be wrong, the wonder will now cease, since I have proved that both come then from a word equal to *habitation, house, &c.* That *in* was used to express *inner part* we find a remarkable instance in a poetical composition given by Hickes in his *Gramm. Anglo-Saxon.* p. 173. There *in in* occur together for *in the interior part of*.

Eardiath, aeth them eadige,	<i>There rest, with these saints,</i>
In in them myustre,	<i>In the interior part of the minster,</i>
Vnarimeda reliqua,	<i>Relicks without number,</i>
'Thaer monige uundrum guuor-	<i>Which perform many miracles.</i>
thath.	

4thly. The French and Spanish *en*, when so used as to announce *place containing or receiving, place capable of containing, &c.* must arise from some noun that can of itself express such a notion. *Heen*, in Dutch, is presented; by Lexicographers, as meaning *way, tract, place; side, part, spot*, as in, *Hy is dat heen gegaan*, He is gone that *way*; now observe that the *way contains* him, the situation he occupies is *in* that tract. The same word *been* is also presented, by Lexicographers, as used adverbially for *away*; it is then equal to the *bin* and *weg* which we have seen in the preceding article; and its real meaning is *way* with the subaudition of what *a* or *on* is equal to. In *beentrekken*; presented as meaning *to go a journey*, I see literally *to draw (a) way or to draw (along the) way*, as well as *to draw (from) home*; which latter agrees with the German verb *binfabren*.

Again; *ebun*, in Hebrew, means *habitation; place of abode, place occupied, situation occupied*. Now, whenever the French preposition *en* is so used as to announce *place where, place or situation occupied*; or when the point is to introduce *any subject as dwelled upon or taken hold of*, so as to appear a sort of figurative situation; I hesitate not to say that the same *en* is a contraction either of the German *heim*, or of the Dutch *been*, or of the Hebraic noun *ebun*. When *en* is to announce any *commensurate power, the acting like or appearing like, &c.* it comes most assuredly from such a word as the German *eben*, or the Anglo-Saxon *enn* or *efn*, mentioned in the 2d article of this interlocution, and more particularly in page 53. Yet, it would not be improper to consider *en* as standing for *way*, in the sense of *manner*, with the subaudition of *used*, because *way used, or manner used*, presents as much as *way equal to that, way producing*

ducing *that*, &c. and consequently is an expression which *operator* may replace with propriety.—Viewing *en* in this light, it must come from some such word as the Dutch *heen*, which means *way*.

5thly. It is possible that the preposition *in* should sometimes come from such an adjective as the Ibero-Celtic *in*, *inn*, *ionn*, which means *fit*, *proper*, *suitable*, *meet*, *right*; these significations, though seemingly distant from *equal*, *like*, imply some notion similar to *capable*; and this might be extended to *capable of receiving and containing*. Nor should I think him ridiculous who would derive the preposition *on* from the above Celtic *ionn*. It is only by investigating all the different manners in which *in*, *en*, and *on*, have been introduced, each of them well exemplified, that it is possible to determine whether such Celtic adjectives, as I allude to, have been, at any time, recurred to or not.

6thly. Let us now return to the English *on*.—Setting aside the latter derivation, which might at once decide how *on* could in Anglo-Saxon be used instead of *in*, I shall view the subject from a fresh stand. I have suggested that *in* often is for a noun equal to *habitation*, *place of abode*, *place containing* or *capable of containing*; and that the French and Spanish *en* often are for such a noun. My opinion is that the Hebraic noun *ebun* has been changed by the Germans into *wohn*, and by the Anglo-Saxons into *wun*. The Germans made *wohn* (habitation) become their verb *wohnen*, which means *to inhabit*, *to dwell*, *to occupy*; and indeed *wohn*-aft (which is possessed of a *habitation* or of a *house*) proves that the noun *wohn* (now replaced by *wohnung*) has existed: the Anglo-Saxons made *wun* (not to be found now) become their verb *wunian*, explained by the Latin *habitare*, *degere*,
morari,

morari, continuare, manere, durare, esse, extare, consistere, &c. : and probably the Islandic noun *onn*, explained by the Latin one *occupatio*, comes from the same source. From the German *wohn*, the Anglo-Saxons, by a suppression of *w*, as well as *h*, got their *on*, and very possibly this *on* was afterwards changed into *an* : the Anglo-Saxon *on* announced then properly, as well as *in*, something like *habitation, place of abode, place containing, or capable of containing, place occupied, situation occupied,* &c. ; and so does the English *on*, which, besides, serves to announce the *subject taken hold of and to be dwelled upon*. But, at present, the function of the English *on* is restrained to denote that what follows it should be considered as a *base* to support such or such thing, or as a *ground-work* which points out the original reason for doing such or such thing. It must be confessed that the ground we *occupy* is *under* us ; that the subject we take up, bring forth to view, and treat or speak of, becomes a subject *under our consideration, the base of our actions* ; that, at the same time, we are *occupied* or *taken up* by the same : hence, a view arises wherein the objects seem to present themselves as reciprocal in regard to contiguity, and yet as different in regard to a situation which it is necessary for us to declare to be either *inferior* or *superior*. What follows *on* is described to be *lower*, since it is to serve as a *base*, while what precedes (or ought naturally to precede) *on*, is described as being *upper*, and resting upon that *base* which *on* brings forth. After many researches concerning *on* applicable to *base*, I say : either *up*, having been prefixed to *on*, as denoting *place* (anciently, *upon* was much more frequently used than it is now, and where the simple *on* is now considered as sufficient), a suppression has, at times, taken place in re-
gard

gard to *up*, and custom at last attributed to the simple *on* the meaning conveyed by the compound *upon*, which is actually *superior place* or *upper place*; or else, the English must, in regard to their *on* applicable to *base*, have considered it to be a contraction and corruption of the Greek adjective *ανω* (superior). As to the English *on* employed, without any complement, to denote *continuance*, *process*, or *upper situation*, I am of opinion that there is then a subaudition in regard to the noun, which, if expressed, would point out the *base*.

69. B. Whence come the *van* of the Dutch, and the *von* of the Germans, which are so frequently used by them for the English *of* and *from*, for the French *de*, &c.?

LXX. S. The German preposition *von*, as well as the Dutch preposition *van*, may prove to come from such elements as *won*, *wohn*, *wun*, *wahn*, &c. whence the English verb *to won* (to dwell), the German verb *wohnen*, the Dutch verb *woonen*; which verbs, like the Anglo-Saxon verb *wunian* or *wunigean*, are equal to the Latin *habitare*, &c. (as in the last article of the preceding interlocution).—In this German phrase “Ich komme *von* meinem vater,” I look upon *von* as used elliptically for *dwelling*, *place of abode*, *house*, *apartment*, and considered as equal to *from the house* or *apartment of*, by which elliptical *von* an abbreviation in construction is obtained.—To the having of an habitation is attached the idea of a *source of possession*, as well as the idea of a *possessor*; hence *von* and *van* may serve each as a fore-runner to announce that the *possessor* is coming forth, or that the *source of possession* is going to be mentioned. I beg leave to remind you that the notion of *source* is often expressed by the word *house* in English, *maison* in French, &c. that *house* is then used figuratively, and thus

made equal to *extraction, family, ancestry, race, stock, &c.*

—To this circumstance I attribute the German *von* and Dutch *van*, prefixed, as the Spanish *Don*, to proper names; the same circumstance may have led to the making of *von* and *van* fore-runners capable of announcing the *source* whence an event sprang, as well as whence a *possession* did arise; and *von* or *van*, being extended afterwards to a *space of ground occupied*, was finally used to denote a *space of time*.

Again, the Gothic noun *fan* is equal to the Latin *Dominus* (lord, master, &c.); hence the Latin noun *fanum* (house of the Lord, &c.)—Many people, therefore, would say that, by changing the *f* into *v*, the Dutch *van* would arise from the Gothic *fan*, and that, as the Germans are apt to change the *a* into *o*, the preposition *von* might also come from the Gothic *fan*.—Though the preceding derivation of *von* and *van* appears to me the true one, yet I must confess that, if they be derived from the Gothic *fan*, the notions of *source*, *source of possession*, as well as that of *possessor*, must naturally arise.

70. B. The question which I am just now prompted to start may be ill-timed, as it may break the chain of those ideas you intended to communicate: but, relying upon that affection which you bear to me, I shall venture to ask you, how you account for so many of the pretended prepositions to be used as prefixes in compound words, and so that the former should have the power of reversing wholly, or partly, the meaning which the word annexed to them would naturally convey.

LXXI. S. 1st. Among the participial adjectives, some

are

are used, in the ancient language, to express *what is done*, some to express *what is doing*, some to express *what is yet to be done*. The latter sort has, no doubt, been liable to contractions as much as the others : hence, prefixes arose which were at times for *done* or *doing*, at other times for *to be done* ; now, *to be done*, far from conveying the notion of *done*, necessarily intimates that the thing is *undone*.—For instance, many of the prepositions which may be derived from verbs implying *to add*, *to join*, *to associate*, *to fill*, *to complete*, or the like, are susceptible of being used, so that the contrary will appear to result ; because, if considered in the light of what remains *to be added* (joined, associated, completed), that very thing to be added, &c. is actually *wanting* ; and indeed, if you say, “ There is a sum of £.20, add £.10 to complete £.30”, it is as if you should say, “ There is a sum of £.20, a sum *wanting* £.10, to make up £.30.”—This may serve to explain, in a manner, how the French *de*, or the English *by*, may be introduced to announce the difference between the state of an individual and the state of another, or between a present state and a former one. “ You will find him shorter *by* the head,” i. e. you will find him the head *to be added* or *wanting* the head, in regard to his former state, or in regard to another individual compared to him as to size.—The French *de*, in this case (for we say, “ vous le trouverez *de* la tête plus court), may come from the Greek verb *δέω* (ligo, vincio) ; nor is it to be wondered at that this very verb *δέω* should also be used to express *deficio*, *opus habeo* ; for, what you are going to tie or join to another thing, may be considered as something *wanting* to the bulk intended by you.—You join an associate, merely because the associate ap-

appears necessary to you, or because you appear necessary to the associate. Again, if, having 1, you say add 1, an idea is suggested that there should be 2; and, if, having 1, you say wanting 1, a similar idea is suggested, that there should be 2.—Upon the whole, my opinion is that a word which appears to express an idea in certain circumstances, and the reverse of that idea in other circumstances, must have either a double origin or belong to the class of words which intimating *added*, may take that inflection whereby *to be added* is to take the place of *added*.

2dly. *Ain*, in the oriental language, is equal to the Latin negative *ne, non*, and the English *not*.—This *ain* must have come from such an oriental noun as meant *negative, denial*, or from such an oriental verb as corresponded with the Greek *ἀνέω* (equal to the English *I refuse, I reject*).—But still the radix of *ἀνέω* must have been, either actually, or approximately, *ain*; and the radix of the oriental verb must have been something which, by a particular inflection of the verb, could produce *ain*.—From such a negative noun as *ain*, the negative particles *ana, an, on, un* and *in*, may have come, and been used so as to reverse the meaning commonly attached to the word which is not thus compounded.—Let us see whether any other origin may be assigned to those negative prefixes.

3dly. *Obne* is given, by German Lexicographers, as a preposition which means the same with the English *without*.—This *obne*, which, in composition, becomes *obn*, must, like the French preposition *sans*, be equal to some word meaning *absence*; and indeed it is a corruption of the old Saxon *wona, won*, which means the same with the Latin nouns *deficientia, inopia, indigentia, ab-*
sentia,

sentia, defectus, or with the Latin adjectives *deficiens, imperfectus, absens, expers*, and (in composition), *præ-vus, vitiosus*.—To confirm my assertion, I need only mention that the French preposition *sans*, and the obsolete Italian *sanza*, or the still in use *senza*, are corrupted from the Italian *assenza* (absence).—From the German *ohne, obn*, one may easily comprehend how the negative particle *on*, for composition, was obtained and used in Anglo-Saxon, as well as in Dutch, to denote that what the second word means (when uncompound) is to be considered as thrown out, or dismissed, or of little avail, in regard to the individual mentioned, which individual is thus represented as *destitute*, or *having but little*, of whatever the word after *on* can possibly imply. To those who may still doubt my being right, I shall observe that *hwon, hwonn, bwæn, buon*, are found in Anglo-Saxon, to express the Latin *pauculum* or *pusillum*, and the German *wenig* (but little) ; I shall observe also that in old Saxon, the verb *wonian* means the same with the Latin *deficere*, &c.—Now, the author of *Dictionarium Islandicum*, on the word *aan* (defectus), from the Gothic *wan*, says “Nota hîc Islandos à multis abjicere *w* ut in *ord* (verbum) *word*, in *orm* (vermis) *worm* ; Gothicè *waurd, waurm*.”—What the Islanders did, other people did also.—The Dutch use likewise *ont* as a negative prefix ; this *ont* is a sort of corrupted past participle, arisen from such a verb as the Anglo-Saxon verb *wonian*.

4thly. *Van* is used, in Islandic and in Dutch, as a negative prefix.—This came from the Gothic noun *wan* (deficientia, inopia, &c.), whence the Anglo-Saxon prefix *wan*, the Anglo-Saxon *wan* or *wana* (meaning precisely the same with the *won* or *wona* mentioned

in the preceding article).—From the Gothic noun *wan*, the Anglo-Saxon verbs *wanian* and *wansian* were formed to express the Latin *minuere*, *deficere*, *auferre*, *demere*, *amputare*, *decescere*, &c. nor is it impossible but that the Greek negative particle *ἀν* should have come from the Gothic *wan* or the Anglo-Saxon *wana*.

5thly. The negative prefix *un* used by the Goths, the Germans, the English, and the negative prefix *in* used by the Latins, the Spaniards, &c. come from the Gothic verb *winnan*, the preterit of which would be *wann* or *wunn* (as *rinnan* becomes *rann* or *runn*).—This Gothic verb formed the Anglo-Saxon *winnan*, interpreted by the Latin *laborare*, *conari*, *niti*, *pugnare*, *præliari*, *contendere*, *rebellare*, *certare*. The nouns *win*, *winn*, *wyn*, formed from the latter *winnan*, mean *labor*, *molestia*, *infortunium*, *calamitas*, *bellum*; and *winna* means *bellator*, *hostis*: consequently, the negative prefix *un* (if not had by changing *on* into *un*), as well as the negative prefix *in* (if not had by changing *on* into *in*), may rationally be said to come from *win* or *winna*, and to denote that the following word is to be taken in the *opposite* or *contrary* meaning of that which it would signify if it were uncompounded*.

Again, the Anglo-Saxon verb *bynan* is equal to the Latin *opprimere*, *vastare*, *impedire*; the Anglo-Saxon *benan* means *spernere*, *humiliare*, *impedire*, *contravenire*; the nouns *bynth*, *byntbe*, mean *damnum*, *detrimentum*,
nocumentum,

* It may not be improper to say that the Anglo-Saxon *win* was used to express ideas very different from those mentioned above as indicating *reverse*, *jarring*, *misfortune*; for the liquor called *wine*, and a friend or beloved, were often designated by the Anglo-Saxon

nocumentum, lasio, clades, contumelia ; as well as *penuria, res angusta* ; since *bentk, bentbe, bentbo, bentbu*, are found to have these significations : any of these might have, by contraction and corruption, dwindled to the negative prefix *in*.

6thly. *For*, used sometimes in English as a negative prefix, comes from the Anglo-Saxon adjective *fær*, equal to the Latin adjectives *cassus, vacuus, improvisus*.—Now *cassus* (unprofitable, vain, useless, idle, improper, or, not to the purpose), being considered as used adverbially (unprofitably, vainly, uselessly, idly, improperly, or, not to the purpose), will become equal to *for* used as a sort of negative particle : as in “I *forget* my lessons,” i. e. I get my lessons *unprofitably* or *uselessly* ; and in “He will *forswear* himself,” i. e. He will swear himself *idly* or *improperly* or *not to the purpose* he should, &c.—In German and in Dutch, the negative Anglo-Saxon *fær* has been changed into *ver* ; thus *vergessen* in German, and *vergeeten* in Dutch, express the same with the English to *forget**.

Saxon *win* or *wine*.—The reason of this is that the Oriental adjective *oen* or *oin* (pleasant, agreeable) was changed by the Anglo-Saxons into *win* or *wyn*, corresponding with the German *wonne* (joy, delight).—Hence, *win* in Anglo-Saxon, *wein* in German, *wynn* in Dutch, *wine* in English, *vin* in French, *vinum* in Latin, *oinos* in Greek, are all equal to *pleasant, gladdening*, with the subaudition of such a noun as *liquor* ; hence the Latin adjective *venustus* (agreeable, pleasant), and the very name of *Venus*.

* When this prefix *ver* is not negative, it comes from the Anglo-Saxon noun *fær* which is rendered by the Latin *gressus, profectio, iter, via*, words denoting *transition, passage*, and proper to make this *far*, by its position as a prefix, equal to *far, trans, over*, and to enable it to denote a change of state : and indeed, the negative *for* or *ver* denotes a change or deviation from the course which is considered as the right one.

7thly. The Greek prefix *δύς* must have been a noun equal to *reverse*, primarily confined, perhaps, to denote *evil, wrong, misfortune*, or an adjective equal to *bad, evil, wrong, unfortunate*.—In short, *δύς* is a Greek word equal to the Gothic adjective *missa*, (*wrong, &c.*) whence the Anglo-Saxon and English prefix *mis*, and the French prefix *més*.—Now, when the point was to announce an alteration, so to be conceived that the very reverse of what the second word, in its uncompound-
ed state, would present to the mind, should be the result, this alteration could be frequently pointed out in Greek by *δύς*, in Gothic by *missa*, in Anglo-Saxon by *mis*; and can now be expressed in English by *dis* or *mis*; in French by *dés* or contractedly by *dé*, as also by *més* or contractedly by *mē*, and sometimes by *dis*: hence, to *misapply*, to *disown*, *disunion*, *disadvantage*, *discredit*, *disbonour*, *disappear*, &c. in English: hence, *mésallier*, *messéant*, *mésuser*, in French (wherein formerly the prefix *més* occurred very frequently, in the room of which the contracted *mé* is more generally used except before a vowel, as in *mécontenter*, *méfiant*, &c. formerly written *miescontenter*, *mesfiant*, &c.): hence also *disparoître* in French; in which language the Latin *dis* from the Greek *δύς* has been changed into *dés* before a vowel or *b* mute, and contracted into *dé* before a word beginning with a consonant, as in *désunion*, *désavantage*, *désbonheur*, *désapprendre*, &c. and in *décrédit*, *dépourvu*, *détromper*, *dérider*, &c. formerly written *descrédit*, *despourveu*, *destromper*, *desrider*, &c.

I think that what I have said, concerning *negative prefixes*, will be sufficient to prove that every one must have arisen from either a noun or an adjective; and, therefore, after I have added a few words on *dis*, as denoting *separa-*

tion or *diffusion*, I shall not mention here any other word of that class.

The Greek prefix $\delta\iota\varsigma$ (as well as the Gothic prefix *dis*) is a contraction of such a Greek noun as $\delta\iota\omicron\iota\varsigma$, formed from $\delta\iota\omega$ (*separo, divido*), to express *separation* or *division* of an object into two or several parts.—The Latin prefix *dis*, and contractedly *di*, generally comes from the Greek $\delta\iota\varsigma$ considered as equal to *separately, differently, diversely* or *several ways*; as in *disparo, discurro, &c. divido* (for *dis-fido*), *diverto* (for *dis-vert*), &c.—But, sometimes the Latin prefix *dis* seems to be for the Greek $\delta\delta\iota\varsigma$, when the point is to make the second word in composition express the very reverse of what it conveys uncompounded; as in *dissimulo, dissolvo, disjungo, &c.*; and even in this sort of composition, *dis* may be considered as denoting *separation*.—The notion of separation is also found to be expressed, in certain words which the French and English have adopted from Latin, by the prefix *dis*, or contractedly *di*, as in *discerner, to discern; divertir, to divert, &c.*

The Italian negative prefix *s* is a contraction of the Italian or Spanish *es*, for the Latin *ex*, and equal to any of the negative prefixes, such as *dis, mis, un, &c.*—hence, *sdegnare* for *disdegnare*, to *disdain* (“I sdain’d subjection,” said Milton); hence, *scontentare*, formerly *méscontenter* in French, now *mécontenter*, and to *discontent* in English; hence, *sfortunare*, to make *unfortunate* or to cause *misfortune*; hence, *sbastare*, to *unsaddle*, to take off the pannel, formerly *désbaster*, in French, now *débâ-ter*; from *basto*, pack-saddle, pannel.

71. B. I am curious to know what origins you will give to the French δ , considered, by all Grammarians,
as

as a preposition denoting sometimes *agent*, sometimes *tendency towards* or *attribution*, sometimes *possession*, sometimes *privation*, &c.

LXXII. S. The notion of *Operator* or *agent*, that of *possessor*, and that of *possession*, (whether obtained or aimed at) are those chiefly which the French preposition *à* is allotted to convey: the other notions I shall state in some future publication, if it be required.—For the present, then, I shall content myself with giving you the following hints.

In “*Je ferai faire cela à mon frère*,” in the sense of “I shall cause that to be done *by* my brother,” many Grammarians say that *à* is for the *apo* of the Greeks, or the *ab*, *à* of the Latins: but that very *à* may be said at once to stand for *agent*, equal to *operator*, *actor*; and indeed “*Je ferai faire cela: agent or opérateur* (dans cette occasion).—*Mon frère*, is as if I should say: “*Je ferai faire cela; mon frère le fera.*”

If “*Je ferai faire cela à mon frère*” were for “I shall cause that to be done or made *for* my brother,” not only my brother *WILL CAUSE THAT* I shall get it to be done or made, but he will become possessor of that when done or made—Observe that in the Greek and Latin *ago*, and the French *agir*, the real primitive is *ag*.—In Greek *ἀγος* means *chief, leader, that manages, that contrives*, &c. and in Latin *agens* means the same or nearly: now, since these are virtually equal to *operator*, there is no necessity to recur to the Greek *ἀπο*, and it is more convenient to derive, in this instance, the French *à* from *ago* or *ἀγος*: however the French *à* for *operator* may be an abbreviation of the Hebraic and Oriental *ab* mentioned in the 3d article of Interlocution LXV; and in
many

many other circumstances it may be a contraction of the Latin *ad* or of the Gothic *at*, as mentioned in the 4th, 5th, and 6th articles of Interlocution LXVI. When the French *à* appears before a noun which may, by any means, be considered as a *possessor* or as a *possession*, it may indeed be said to be a contraction which represents the value of *ayant*, or of *avoir* (taken substantively, as if it were *l'avoir de*).—This French verb *avoir* has been formed from the Italian *avere*, this from the Greek ἀβειν, or the Latin *habere*: besides, the Goths had the verb *haban*, whence the English *have*: the Anglo-Saxons had *habban*, *hæbban*, *bafan*, &c. &c.—Observe, that you can deprive an individual of that only which he possesses: observe, also, that when you give or attribute any thing to an individual, this individual is virtually made by you the possessor of the same.

72. B. The Latin, the Spanish and French *de*, the Italian *di* and *da*, and the Greek διὰ, return so very often each in its respective language, that I must beg of you to state what your thoughts are about their origins.

LXXIII. S. Suppose I derive the preposition *de* from the oriental *dei* (sufficient), it may be considered as bringing forth who or what is, has been, or will be *sufficient for* (or *equal to*) the *producing* of the thing already mentioned or to be mentioned afterwards, an idea which is of a value similar to that of *operator*.—If I derive that preposition from such a verb as the Greek δῆω (*invenio*), it may be considered as bringing forth the *source* when springs, sprang, or will spring any event, condition, distinction, &c.—If I derive it from the Greek verb δέω as meaning I tie, or bind, or join, or fasten, it may be considered as equal to the French *liant*, *liez* (tying, tie):
from

from that verb was formed *δένειναι*, *to be wanting; to be deprived*, because what we add to form the complement of a thing is *wanting* to form the complement : from the same verb was formed *δέον*, *what ought to be, what must be, conveniency, decency, proper*: the verbs *δίω*, *δέω*, *δίω*, *δῶω*, *δέωω*, *δέχω*, *δέχομαι*, will, by an attentive examination, serve to explain how the preposition *de* may have become a fore-runner, to announce *source* whence something proceeds, proceeded, or will proceed; every one of those verbs having meant *I give, I distribute, I dispense, I communicate, I extract, I separate, &c.* it is evident that what follows *de*, may be considered as a sort of *possessor*, for *in order to give, or distribute, you must have*; and hence, it might be conceived how, in a vast number of circumstances, the French *de* serves to supply the French *à*, and vice versâ, sometimes for the sake of variety. This subject requires elucidations by means of examples; not wishing to throw the least confusion into the way of *operator*, I shall content myself, for the present, to observe that, when the French *de*, in connecting two words, brings forth the *possessor*, L'AVOIR (the property) is suppressed by ellipsis, and the noun which comes after *de* points out the *possessor*: if that *de* brings forth the *possession*, it may then be considered as equal to *join*, and the noun which comes after *de* may point out what, being joined, will explain or determine the *source, manner, nature, &c.* as to some preceding word. Again, if the preposition *de* be derived from the Celtic *de* or *dbe* in the sense of *chief*, it might be considered as bringing forth the principal *operator* or *agent*, or at least the *first point, first object, matter first had, &c.* and thus made to correspond with the English preposition *from*. From
the

the idea of *chief*, the word *de* or *dbe* may easily have been extended to those of *extraction, family, ancestry, race, stock, &c.* Many French proper names have the prefix *de*, perhaps from the latter circumstance, as often as from the place which occasioned those proper names.

But, it will be found that most of the prepositions, which are used to announce the *operator*, are words equal to the nouns *way, course, means, manner*, or the like, because what is introduced by such prepositions comes in answer to the question *how?* Therefore, I am inclined to think that the preposition *de* comes from such a word as, in the primitive languages, actually expressed something like *way, course, means, manner, or source*.—Now I find that in Ibero-Celtic *da* or *ta* (which, in certain circumstances, became *dba* or *tha*) was used to denote *manner* or *nature* similar to what the preceding noun expressed by itself, as in *fear-dba* or *fear-tha*, man-like, manly, speaking of a *virago* or one who has the *nature* or *manner* suitable to a man; as in *bean-ta*, or *bean-da*, woman-like, womanly, speaking of one who is effeminate, or who has the *nature* or *manner* suitable to a woman. In this point of view *da, ta*, producing the very effect which we sometimes see in German, by means of *weis* or *weise* (in Dutch, by means of *wys, wyze*, in English, by means of *wise* or *way*), it would not be irrational to say that such a noun as *da* or *ta* has existed and been used to express actually, and by itself, *manner, way, mode, &c.*: that the Italian preposition *da* may be that very noun, used elliptically: that the Latin, Spanish, and French *de* is a slight alteration of the same, and may be looked upon as equal to *manner* used elliptically, and as a fore-runner bringing forth that which is necessary to explain

plain how a thing comes, came, or will come to pass ; or how certain distinction is, was, or will be established, &c.—Even, if the Ibero-Celtic *da*, *ta*, be considered as an adjective equal to *like*, *similar*, *equal*, exhibiting the qualities of, such an adjective would be proper for bringing forth the *manner how*, and consequently the *operator*; as well as for establishing distinctions arising from what *da* or *de* brings along.

Again, *di*, *de*, *dia*, in Celtic expressed the divinity ; and *di*, *de*, *die*, expressed *light*, *day-light*, *day*.—With the Latins *God* was *deus*, and *day* or *light* was *dies* : with the Greeks Ζεύς, δῖς, δῖος, &c. was *Jupiter*, and they used *ἐν* and *διὰ* as prepositions. The French, in the days of the week, Lundi, Mardi, Mercredi, Jeudi, Vendredi, Samedi, Dimanche, have retained the Celtic *di* (day), and *God* is with them *Dieu* : the Spaniards, with whom *God* is *dios*, have *dia* for *day* ; the Italians with whom *God* is *dio*, have *di* and *dia* for *day* ; and, it is to be observed that they anciently used the preposition *di* instead of *da*, which circumstance gives reason to suspect that *da* (perhaps as a contraction of *dia*) having been used, through affectation, by some author or some eminent person, became a favourite word, in which subsequent commentators imagined they discovered some particular difference as to signification. The Greek preposition *διὰ*, according to Lennep, “ *propriè notat per et dicitur a permeando, quæ notio verbo δῖω, perindè atque δάω, et δέω adest* :” E. Scheidius says on δέξω (*video*) “ *a findendo, sive acie penetrando, quæ prima notio est verborum δάω, δέω, δῖω* :” at δῖω Lennep says “ *Quidquid vehementer movet, aut movetur ex uno in alium locum penetrando, dicitur propriè δειν*.”—My opinion is that those verbs were formed
from

from the notion of the dawning of light and of its power of penetrating through the least crevice and dispelling darkness, or at least removing it partly*. *Dags* in Gothic is *light*; in Anglo-Saxon *light* is *dæg*, *dæi*, *dag*, *dab*, *deg*, and *Aurora* or *dawn* is *dagung*.—In Anglo-Saxon, to *dawn*, is *dagian*, which in German is *tagen* (because *light* is there *tag*); and in Dutch, it is *dagen* (because *light* is there *dag*).—The notion of *light*, applied to that part of the twenty-four hours wherein *light* remains, was considered as forming together the *day*; and, afterwards the twenty-four hours were called *day*, though part of these were wrapped up in darkness.—*Jour*, in French, is not only for *light* and the twenty-four hours into which the day is divided, but it is used figuratively for *point of view* in regard to judging of pictures, of actions, &c. as well as for *means*, *way*, *manner*, *opportunity*. In English, too, *light* is figuratively for *point of view*, and is said besides of any information, of what clears up any doubt, of any thing capable of bringing things to evidence: to *dawn* is said of the effect produced at the time between the first appearance of light, and the sun's rise; and *dawn* expresses figuratively *beginning*, *first rise*, *promise of lustre* or *of future benefit*. This investigation warrants me to say that the prepositions *da*, *de*, *di*, *dia*, are words which all claim the same origin (from the Celtic), and may be each considered as a noun which serves to bring forth *who* or *what* is, was, or will be *the principle* of any event or condition (con-

* This primitive signification is actually equal to those conveyed by *to scatter*, *to disperse*; and observe that the oriental verb *dhéc* is equal to what we express in English by *to drive*, *to repel*, *to push*.

sequently,

sequently, *the operator* of the same), or else, *who* or *what* is, was, or will be, *the principle* or *the source* whence any *distinction* springs, sprang, or will spring.

73. B. How will you account for the English *from*, so often used where the Italians would use *da*; where the French and Spaniards would use *de*, as denoting *extraction* or *separation*; which *from* is sometimes contracted into *fro*, and which, in old Saxon, was *fram*, sometimes *fra*, sometimes *from*.

LXXIV. S. In Gothic, the words *fruma*, *frumo* and *frum*, are found to mean *principium*, *origo*, *auctor*, *primus*: there also are found *frumist* for *primus*, and *frumisti* for *initium*.—You see that those significations are closely connected with those allotted to the English *dawn*. I am inclined to believe that the verb *fruman* has existed in Gothic, and that *fruma*, *frumo*, were participial adjectives meaning *creating*, *producing*, &c. I believe also, that the Gothic language had such a secondary verb, as *framan*, which would have given *from* for the 3d person singular of the preterit (as, from *graban* came *groþ* or *grof*); and whence *fram* (said to be a preposition), as a contraction of such a participial adjective as *frama* or *framo*. However, the old Saxons had the verbs *fremman* or *freman*, *framman*, *framian*, *fremian*, *fromian*, to express the value of the Latin verbs *prodesse*, *expedire*, *valere*, *facere*, *facessere*: the English have the noun *frame*, and the verb *to frame* (to form, to make, contrive, plan, invent, &c.)—Now, on finding that *fram* and *from* were used, among the old Saxons, to express these Latin adjectives *efficax*, *præstans*, *acris*, *strenuus*; on finding that the Islandic *framur* (in which the *finalur* is a mere article) had the same meanings, I hesitate not to pronounce, 1st, that

that *from* may be used as a forerunner to announce *operator*; and 2dly, that *from* may be used as a forerunner to announce *first*, *first point*, *first object*, *matter first* *bad**, &c.—Now, if such a person or such a thing must be had before an event can take place, that very person or thing becomes virtually an *agent* or an *operator* as to the event, while he is, or it is, a sort of *possessor*, or *possession*.

74. B. Do you think that the English preposition *with* means, at all times, *be* or *join*?

LXXV. S. No.—1st. When the point is to present merely an idea of *association* or *concomitance*, such as is expressed in French by *avec*, in Latin by *cum*, it is certain that *with* is then either the imperative of the Gothic verb *withan*, in Latin *jungere*, in English *to join*, or a contraction of the old Saxon noun *withthe* or *witbe*, in Latin *loramentum*, *restis*, *vinculum*, *redimiculum*, in English *band* or *whatever serves to join* or *fasten*: we even find this noun, in English, spelt *wytbe*, *witbe* and *with* (see Dr. Johnson's Dictionary, at the word *witbe*).—All those nouns, however, come probably from the Gothic verb *withan*.

2dly. When the point is to present a sort of *opposition* or *contention*, as when it is used in the sense of *against*, of the Latin *contra* or *adversus*, of the French *contre*, &c. it is some part of the old Saxon verb *wigan* or *wigian* (in Latin, *præliari*, *contendere*, *contumaciter resistere*), or a contraction of some part of the old Saxon verb *witberian* (which, as well as *witbrian*, is equal to the Latin *adversari*, *resistere*, *recalcitrare*), whence *witber* used, in composition, by the old Saxons (as *wieder*, by the Germans),

* So likewise the French *de* is sometimes considered as formed from the Celtic *de* or *dhe* (chief).

for the Latin *contra*, and the *with* in the English verb to *withstand*.—The verbs *withberian* and *withbrian* may however have been formed from the Gothic *withbra*, equal to the Latin *juxta*, *apud*, *ad*, *contra*, *in*, *ob* : and this *withbra* may have arisen from *witban*.

3dly. But, when *with* is used as a fore-runner announcing that the *operator* is coming forth, it comes from the Anglo-Saxon *witan* or *wissan*.—The word *hwita* (workman, maker of) is found in old Saxon, as in “*sweord-hwita*” a sword-cutler, a manufacturer of swords : I look upon this *hwita* to be, by transposition, for *withþa*, whence *with* for *operator*, *doer*, &c.—Again, *wyrcean*, *wyrcean*, *wircean*, *wircean*, in old Saxon, mean to *work*, to *fabricate*, &c. whence *wrytþa* (in English *wright*) become so, by transposition, from *wrytþa* (workman, wright), which, by losing the *r*, may also have become *wylþa*, *wylþ*, *with*. I cannot deny, however, that *with*, even used as the imperative of *witban*, may bring forth the *operator* or a *co-operator* ; for, considering *join* as equal to *add*, after having stated an event or a condition, it may be found necessary to *add* who or what produced that event or condition ; which notion *add* is not indeed equal to the fore-runner *operator* or *co-operator*, but which, after all, would have the effect of presenting the sentence as complete.

4thly. *Mith*, a Gothic preposition equal to the Latin *cum*, *una*, *simul*, and to the English *with*, comes from the Gothic verb *mitan* (to measure, to distribute, to share) ; whence the Anglo-Saxon *metan* (in Latin, *metiri*, *mensurare*, *invenire*, *impertire*, *adipisci*, *occurrere*, *disponere*, *occupare*), the Dutch *meetten* (*metiri*, *mensurare*, &c.) the German *messen* (to measure, &c.).—If

I measure

I measure out such or such a thing for you, that thing is to be an acquisition to you, and you are to take it as your property: if, instead of measuring out a parcel of things, I allot to you an individual, my doing so is the result of some comparison, made previously by me between you, considered singly, and some object to be attained: if your powers appear to me to be insufficient, I *measure out* additional powers; and thus, whoever or whatever is added by me to you, for the purpose of increasing your powers is, as well as you, in a state of *concomitance*; nor does it signify whether the individual added be *dependant* on you or merely a *mate*, a *companion*, an *associate*.—Besides, the contents of a measure form altogether *one whole*, every part of which cannot but be in a state of *concomitance*.—The Anglo-Saxon *mitþ* claims the same origin, and so does *mid* when used for the English *with* or the Latin *cum*. *—The Dutch expression *mits-gaders* (together, with, also), is literally for *mate-fellows*.—The German preposition *mit* claims likewise the same origin; and so does the Dutch *mede*, *met*, and even the Greek $\mu\epsilon\tau\alpha$.—In short, all those prepositions, used as prefixes or otherwise, being equal to the Latin

* When *mid* is for *middle* (or *half*), it is considered as coming from the Gothic *midga*; whence the Anglo-Saxon *midd*, *midða*, *middle*, *middan*, *middel*, *mid*; the German *mitte*, *mittel*, *mittler*, and *mit* in composition; the Dutch *middel*, *midden*, and sometimes *mid* in composition; the French *mi* in *midi*, *minuit*, *milieu*, &c. the Latin *medius*; the Greek $\mu\epsilon\tau\alpha$.—All these perhaps had their origin in the Celtic dialects; for instance, *meodhain* or *meadhoin*, in *Iberno-Celtic*, means *middle*; and some such word may have served to form the Gothic verb *mitan*, as well as the Gothic adjective *midga*; and indeed, the *half* of any thing is obtained by measurement.

cum, *con*, *co*, or the English concomitant *with*, should be resolved in the same way, by some word capable of intimating *association* or *concomitance*, such as *joint*, *jointly*, &c.

75. B. What is, in your opinion, the origin of *thorough*, *through*, *thro'*?

LXXVI. S. Several origins may be assigned, all depending upon the primitive significations of the words whence the Celtic preposition *tro* arose, whence the Celtic divinity *thor*, *thur*, received that appellation, and whence the Gothic noun *thairko* or *thairks* was formed.

1st. The Ibero-Celtic *trō* is used as a word equal not only to the English preposition *through*, but to *by means of*.—I do not hesitate therefore to consider the same Celtic *tro* as a noun or some contraction of a noun, the chief part of which remains in the French noun *trou* (aperture, hole, passage or break), whence the French verb *trouer* (to make an aperture, a hole or passage, &c.).—Mr. Tooke did not observe that, in the Gothic language, *uta-thro*, *fairra-thro*, &c. are found—This suffix *thro*, may be the very Celtic *tro*, the initial *t* of which became aspirated (changed into *th*) on account of the *r*, and the same may be said in regard to the Chaldean and Persian *thro*, if the Celtic *tro* did not arise from either.—The uttering of *thr* at once may have proved difficult to many, and these, in trying to give *th* its value before *r*, may, after *th*, have made *o* or *u* a sort of rest: such would be the process of a stammering person in his attempt to pronounce *throw* and *thrust*, which words, in his mouth, would be *thorow* and *thurust*: now the pronunciation of *thorow* is precisely that given to *thorough*; hence *thorough* may

may be said to arise from *thro* found used as a suffix in Gothic.

2dly. The Gothic noun *thairko* or *thairks* is found interpreted by the Latin noun *foramen* (hole, aperture), and it is rational to believe that, by a contraction of the said noun, *thairb* may have arisen to denote *transition*; and indeed *thairb*, in Gothic, used as a preposition equal to the Latin *trans*, *per*, was actually equal to *passage*, *way*, ideas which *aperture*, *bule*, naturally suggest.—It is not to be wondered at, then, that this very Gothic word *thairb* should be found made equal to the notions expressed by the very English *thorough*. In the Gothic language, the custom prevailed of adding *u* or *ub* to certain words when used in particular circumstances; hence it is we find *that-ub*, *thisub*, *tharuh*, *framub*, *inub*, &c. for *that*, *this*, *thar*, *fram*, *in*, &c. consequently *thairb*, with the addition of *u* or *ub*, would have become *thairbu* or *thairbub*; then *ai*, being suppressed, *thrbu* or *thrbub*, which a little more corruption would have made *thrub* (used as a preposition in Anglo-Saxon) and the Gothic *thro* used as a suffix.—Now, *thrbub*, by resting the *tb* upon *o* or *u* (before pronouncing the *r*, would have become *thorbub*, *thurbub*, whence the Anglo-Saxon *thurub*, *thurb*, *thor*, employed as prepositions, whence the English *thorough* (and contractedly *through*, *thro'*).—From the same source would flow the Teutonic *thurub*, *thurab*, *thur*; and, by changing the aspirated *tb* into *d*, would arise *durub*, *duruc*, *durub*, *durb*.—The Germans chose to use *durb* to serve as a preposition among them, while they employed *thure*, *thur*, *thor*, for a door.—As to the Anglo-Saxon *dora*, *duru*, *dure*, the Dutch *deur*, *door*, *dore*, and the English *door*, they may be considered as coming

from the Gothic *daur*, or *dauro*; or from the Teutonic *durb*.—All like the Greek *θύρα*, are equal to the Latin *janua*, *ostium*, and may be used figuratively to express also *facultas rei efficiendæ et via*.

3dly. The Gothic substantive *daur*, or *dauro*, by changing the *d* into *th*, may have become *thaur*, *thauro*, and by suppressing *au*, may *thro*, afterwards, have been used.—If to *thaur*, you add that terminating syllable *ub* so frequently found in Gothic, you will have *thauronub*, whence, by changing *a* into *o*, will arise *thouroub*, then *thourough*, *thorough*, &c.

4thly. The appellation of *thor*, *thur*, may have been given to the Divinity, as to express *that pervades*, or *penetrates*, and indeed *thor* is translated *Dominus* in *Tborrimin*, and *thaur* among the Armenians is *king*, *ruler*, &c.: *TAR*, in Persian, is equal to *top*, *submit*; and the same *tar* serves in Ibero-Celtic to express *beyond*, *out of*, *by*, *over and above*: the very God *Thor* or *Thur* was also called, among the Celts *Taran*, *Taranis*, *Taramis*, *Tharanis*, &c. probably from such a verb as the Gothic *tairan*, whence the old Saxon verbs *tæran*, *teran*, *tiran*, *tyran*, *tyrian*, *tyrigan*, *tyrwian*, and the English verb *to tear*. The Celts, the old Saxons, and other people of the North, worshipped *Thor* or *Thur*: the old Saxons had *Thors-dæg*, *Thurs-dæg*, and *Thur-es-dæg* (literally, the day of Thor, the day that Thur has, the day appointed or consecrated to Thur), which day is the very English *Thursday*, and the *Jovis dies* of the Latins.—That very God went among the old Saxons, by the formidable appellation of *Thunr*, as if *vibrating the thunder*, which they called *thuner*, *thunor*, *thunr*, *thunder*: hence *Thunr-es-day* (for *Thursday*, as if *the day of the Thunderer*); hence also

Thunr.

Thunr-es-modur, as if *the mother of the Thunderer*, instead of *the mother of Thur*, corresponding with *Latona*, the mother of Jupiter.—The German say themselves *Donnerstag* (with them, *Donner* means *Thunder*, and *tag* means *day*) : the Dutch say *Donderdag* (and *Donder* is with them *Thunder*).—Now, if you look upon *Thor* or *Thur* as coming from a verb meaning *to pervade*, by adding *ub*, you will get *Thorub* or *Thurub* : this *thurub* is the very word used by the old Saxons for the English *thorough* (the Latin *per*, *trans* ; all which may be considered sometimes as *pervading*, sometimes as *pervaded*, and sometimes as *to be pervaded*) ; and it is evident how easily *thorub* would have become *thorough*.

5thly. Again, *Thor* is found in Anglo-Saxon, as an initial word in composition, to denote *utility* ; and though this circumstance agrees still with the character of such a deity as Jupiter, yet I have reason to believe that *thor* is then a contraction of *thorþ* (need, occasion, cause, use, profit, &c.) or of some part of the verb *thorþian*, which as well as *thearfan*, *thearþian*, means *to need* or *have occasion*, *to want*, *to be of service*, from the Gothic verb *thaurban*.—Even here, I may observe that if an action or event *needed* such or such thing to bring it to pass, this very thing is virtually the *agent* or *operator* of the action or event.—On the other hand, *Tor* is found used, among the Cimbrians and Islanders, as an initial word in composition, to denote something hard to be done ; because *tor* means properly *steep place* (as high mountains are), *tower* (as difficult of access), &c. hence, *tor-soera* (a steep or arduous road) ; *tor-nemur* (hard to take, or rather hard to be taken) ; *tor-wirki* (arduous work) ; &c.

CONCLUSION.

Whatever may be the real origin of the word *thorough* (through, thro'), certain it is, that being considered as equal to *door, passage*, its signification has been extended to these figurative ones, *way or course pursued* or *to pursue, means employed* or *to employ* (in order to remove obstacles and come at or procure, such or such a thing), as well as *passage along or across* or *from end to end* (obtained or to be obtained in regard to what is mentioned or implied).

76. *B.* The French preposition *Par* being often used as a correspondent with the English *through*, I, who have observed that the Spanish *Para* is connected with that kind of *Par*, should be glad to know whence you draw your French *Par* and the Spanish *Para*.

LXXVII. *S.* 1st. We have seen that the pretended prepositions *en* and *in*, when used to announce that the operator is coming forth, were formed from Celtic, Gothic or Anglo-Saxon adjectives, the meanings of which were the same with those conveyed by the Latin adjective *par*.—The French have the adjective *pair* to express *equal, alike, similar*, &c. which they use substantively : with them *sans pair* serves to express, like *sans-pareil*, what is meant by the English words *peerless, matchless, that has not his* (her or its) *equal or like* : they say, “le change est au pair,” for, “change is at par ;” cet oiseau a perdu son pair, that bird has lost its mate or companion : they say, nous voilà pair à pair, for, now we are even : they say, aller de pair avec quelqu'un, to express to be (or presume to be) upon an equality with one ; se mettre

(se

tirer) *bors du pair* or *bors de pair*, for, to rise above the level, or to rise above one's equals : they say, *vivre avec quelqu'un* (traiter quelqu'un) *de pair à compagnon*, for to live with (to behave to) one as an equal would with (to) his companion : they call *nombre pair* what the English call *even number* : they say, *pair ou non pair*, for, even or odd ; hence, *Jouer à pair et non pair*, or *jouer à pair ou non*, for, to play at even or odd : they say, *un pair du royaume*, for, a peer of the realm ; and formerly the principal vassals who were entitled to sit with the Lord of the Manor at certain trials were called *pairs* ; hence, *être jugé par ses pairs*, to be judged by one's peers.—That the feminine French noun *paire* claims the same origin is evident, since the French have the verb *appairer* (to pair, to sort, to match, to couple), and the noun *pariade*, confined, it is true, to partridges or the time when partridges do pair.

2dly. The French have also the adjective *pareil*, answering the Spanish adjectives *pareja*, *parejo*, *parecida*, *parecido*, and the Italian adjectives *parecchio* and (in Dante) *pareglio* : they have the noun *parité*, answering the Spanish *paridad*, and the Italian *parità*.—However, they seem to have taken their preposition *par* from the Spanish language : in it we find “ *sentir à par de muerte*,” which Morino translates by “ to have much sensibility ;” but which means literally “ to feel to equality of death,” an hyperbolical way of expressing one's self, equal to what would be “ to feel almost to death ;” and, in this construction *à par de*, we clearly discover the equivalent of *à paridad de* (to equality of).—We find also *à par*, in Spanish, which *à par* Morino says is for the French *auprès* (near), *à côté* (by the side) : this *par* is then a contraction of
either

either *parage* or *paraje* or *parte*, which in Spanish means *place, part, side, &c.*—Hence, the Spanish *à par* is then for *à parage*, or *à paraje*, or *à parte*; consequently, when the Spaniards say *de par en par*, that combination is to be considered as equal to *de parage en parage*, or to *de parte en parte*; that is to say, *from one place* (part, side) *to the other place* (part, side); hence “*Abrir de par en par la puerta*,” means literally “to open the door *from side to side*.”

3dly. The Latin verb *parare*, itself, often translated by *to prepare, fit, shape, contrive, make, order, &c.* is literally equal to what *to make equal* (suitable, fit, &c.) *to*, or else *to cause to fit*, or the like, would express. We may say the same of the Spanish verb *parar*, of the Italian verb *parare*, and of the French verb *parer*, in their primitive acceptations.—The French expression “*parvenir à une chose*” means literally “*to come even to a thing, to come* (so as to be) *level or quite contiguous to a thing, &c.*”

4thly. The *para*, of the Spaniards, is the very Spanish adjective *par*, the different meanings of which, being equal to those conveyed by the Latin adjective *par* (that is, *equal, like, similar, correspondent, suitable, fit, proper, mutual, reciprocal, able to encounter or bear, capable, of the same force or power, &c.*) will serve to explain the real value of the French preposition *par*, as well as of *en* and *in* (when these are derived from an adjective which is given as meaning *equal*).—Another circumstance which confirms my assertion that the French preposition *par* is often for *equal, even, similar, &c.* is this: The Italians have the noun *paraggio* to express *comparison, equal, match*; and say, “*non v'è il paraggio a lei*” (there is not

not any one equal to her) ; and, if the adjective *par* had not been found to exist of itself, I should not have scrupled to present the French *par* as a contraction of the Italian *paraggio*, or rather to assert that the initial *par* was an adjective, and *aggio* a noun.—Now, I say that the Spanish preposition *para* is for *par à*, which two words united form one that means as much as *match for, equal to, like unto, &c.*—When the Spaniards say “*es hombre para poco*” (which Morino translates by “*c’est un homme de peu de courage,*” he is a man of little courage), the literal meaning of their expression is “*He is a man equal to little.*”—The Spaniards use *para que* for the French *afin que* (in order that), *à quel propos, à quelle fin* (to what purpose, to what end) ; it is obvious that their *para que* is then for *equal, or suitable, to this or that (purpose, end)*, and, if spoken interrogatively, *equal (suitable) to what (purpose, end) ?*

5thly. In regard to the French preposition *par* (when coming from the Spanish adjective *par*), the pretended preposition *à* has been dropped, just as in regard to *touchant* ; for, while the French say “*touchant cette affaire,*” the Spaniards may say “*Tocante à esta pendencia.*”—When the French preposition does not come from the Spanish adjective *par*, it may be considered as a contraction of the Spanish *parage* or *paraje*, whence the French noun *parage* formerly applied, like *lieu*, to *extraction* or *birth* or *rank*, and now confined to *road* for ships along a shore ; or it may be considered as a contraction of the Spanish or Italian *parte*, whence the French *part* as applied to place, &c. From Italian I can quote a proof in point, wherein *par* is found used by contraction for *da parte di* : “*Ecco io non so ora dir di nò, par tal donna me n’ hai pregato*

pregato, Boc. g. 8, n. 7. Voilà que je ne saurois maintenant dire non, vous m'en avez prié *de la part* d'une telle dame. Behold, I no longer can say nay, you have begged the thing of me *from* so great a lady.

6thly. But after all, I am inclined to believe that this second *par*, as well as the Spanish *parage* or *paraje*, and the French *parage*, come from the Gothic verb *faran*, whence the Anglo-Saxon *furan*, *færan*, &c. the nouns *fare*, *fær*, *færr*, which, among other significations, have these *road*, *way*, *haunt*, *range*, and consequently, *space* (applied to *land*, *sea*, and even to *time*):—I am also inclined to think that the Latin *pars*, the French *part*, *parti*, *partie*, the Spanish and Italian *parte*, having been made to signify the same, because a *space* may be said of a *division* or *portion*, a sort of confusion was the consequence in regard to *par* and *part*.—I shall soon have occasion to resume the verbs *faran*, *færan*, &c. ; and I shall prove then the possibility of *par* being a derivative of *faran*.

7thly. When the French *par* is to be considered as equal to *operator* or *co-operator*, or rather, is to announce that an *operator* or a *co-operator* is coming forth, I might say that it is for *parti opérant* (active party), or that it is a contraction of *parero*, which, from the Spanish *parar*, would express *filter*, *contriver*, *deviser*, &c. : but since the simple adjective *par* has, in Spanish, a signification which may be expressed in English by *who* (or *what*) *is equal to*, *who* (or *what*) *is a match for*, and the word, seemingly governed by *par*, is actually the individual person, or thing, that is to be viewed as *causing* (having caused, or that will cause) the action or event to take place, I see no occasion for it.

8thly. But, some perhaps will object that the French

par

par is often found in Spanish, to be *por*, and will ask : Is the Spanish *por* a corruption of the Spanish adjective *par*?—The fact is, that anciently the French wrote *pour* in circumstances wherein they now write *por*, as in *pourtraire*, *pourtraict*, *pourtraicture*, instead of *portraire*, *portrait*, *portraiture*, all rather obsolete, except *portrait* : the French formerly used frequently *pour*, where they now employ *par*, saying *pource que* instead of *parce que* : the French use now very frequently *pour*, with the infinitive, or *pour que*, with the subjunctive, where *parce que*, with the indicative, might be introduced ; as in “ Vous serez tancé, *pour être* (*parce que vous êtes*) sorti sans permission ;” and in “ Je vous fais cette question, *pour apprendre* (*pour que j’apprenne*, *parce que je voudrois apprendre*) ce qui s’est passé.”—The Spaniards themselves use *para que* and *por que* ; but as they do not employ these indifferently, some shade of difference must have been established between their *para* and *por*, perhaps by the mere fancy of some author, or of some person of eminence, more than by the real primitive of either or of both ; and indeed *per*, in Italian, is for the Spanish *para* and *por*, consequently for the French *par* and *pour*.

78. B. You have now clearly settled the French *Par* and the Spanish *Para* ; but whence can you derive the Spanish *Por*, the French *pour*, the English *For*, the German *Vor* and *für*, the Dutch *Voor*, the Latin and Italian *Per*, the Greek $\pi\epsilon\tau\iota$ and $\pi\alpha\sigma\alpha$, when used as prepositions ?

LXXIX. S. The name *preposition* would, after all, characterise that sort of words, nearly as well as the name *Fore-runner*, if Grammarians had been fully acquainted with the several meanings and functions of each :

but

but I think that the name which would be most applicable is *determinative*. Your latter question, My dear By, is rather complicate, but I shall give you a few hints, that you may, at your moments of leisure, consider the subject. The particles or words you mentioned claim every one the same origin, whence sprang very numerous families in Anglo-Saxon, Greek, Latin, German, English, &c.

1st. Mr. Tooke says that the English preposition *for* comes from the Gothic *fairina*, which, according to him, means *cause*.—I find indeed that the Gothic noun *fairina* existed, and is translated *causa*, *culpa*, *crimen*: I find also, in Anglo-Saxon, *firen*, translated *causa*, *crimen*, *peccatum*; with the verbs *firenian*, *firnian*, *ge-firenan* (all translated *peccare*, and nothing more), and *fyrenan* (*peccare*, *mœchari*).—This investigation gives reason to suspect that the first interpretation *causa* was intended by the translator for *mischievous deed* (punished or to be punished), and that it cannot be for the *cause* of any other event. Yet, it cannot be denied but that in general the English *for* may, with propriety, be replaced by the word *cause*, often equivalent to *operator* or *co-operator*: hence other investigations are necessary; the more so as the correspondents, in other languages, to the English preposition *for*, may thereby be traced each to its origin.

2dly. I might have said that the Anglo-Saxons having, to express *life*, *spirit*, *soul*, the words *feor*, *feorh*, *fior*, *ferh*, *ferbth*, *ferth*, these words have been corrupted into *for*, which words, taken figuratively, may have become each equal to *mover*, *agent*, *operator*; and indeed “He is the *soul* of the Cabinet,” is tantamount to “He is the *chief man* (the *head*) looked up to by the members of the Cabinet;

binet; he is the *operator* of the measures resolved upon, &c."—But, though this be possible, yet, being aware that those words were already used figuratively for *human career, sphere, course, race, journey* (as applied to the time allotted to mankind until death), I thought proper to push my investigations further.—These will better than all others perhaps, serve as a clew for tracing words to their right origins, and confirm that etymology is a science, which though ridiculed by the ignorant and conceited, ought to be particularly attended to by those who wish to know the close relations which exist between the words used in language, though differently written.

3dly. the Gothic participial adjective *Baura* (natus), comes from the Gothic verb *Bairan*: the Gothic participial adjective *Faura* comes consequently from such a Gothic verb as *Fairan*, not be found perhaps at present, or from *than* which is yet found.—It has been remarked that the Anglo-Saxon writers of the middle age had introduced the particle *fræ* for an initial word in composition, by an imitation of the Latin particle *præ*; so very apt were the Saxons to change *p* into *f*.

4thly. The Greek relative answering the English *that*, is in the dative feminine $\tau\eta$ or $\tau\eta$, and $\alpha\iota$ or α , sometimes δ (to that).—I consider the Greek prepositions $\omega\alpha\varsigma\alpha$ as equal to $\omega\alpha\varsigma-\alpha\iota$ (often with the subaudition of a noun in the feminine), and indeed $\omega\alpha\varsigma\alpha\iota$ is found repeatedly in Homer, and several compound words have $\omega\alpha\varsigma\alpha\iota$ for the initial word.—The Greek verb $\omega\alpha\varsigma\omega$ has existed, and from it Lennep has derived the Latin verb *parare*, as well as *parere* (to appear, &c.). In the Interlocution LXXVII, I have derived the Latin verb *parare* from *par* (equal, alike, similar, &c.): I look upon it that *parere* claims

claims the same origin—The French verbal termination *oître* (as it is considered in general) was formerly *oistre*, out of which *istre*, from the Italian *istare*, for *stare*, was equal to the ancient French verb *estre*, now *être* (to be), itself from the Spanish *estar* (to be). *Conn*, in Ibero-Celtic, means *sense, reason*, whence the English verb *to con* (to know, to examine attentively, and fix in one's mind), and whence the verb *kunnan* in Gothic, *cunnan* in Anglo-Saxon, both equal to the Latin *noscere, scire* (to know); one of the participial adjectives arising from the latter verbs was *kunna, cunna, or kunno, cunno* (knowing): add to *cunno*, the ancient verb *istre*, you will form *cunnoistre*; whence, *connoître*, of equal value with *to be knowing*, i. e. *to know* *. Let us apply the same process, in order to find the primitive signification of the French verb *paraître*, which may be said of an object that has reached such a level, or is ^{8th} situated, that the eye may catch the said object; as the case is in regard to the sun, when he comes even with the horizon, or when he becomes free of such clouds as obscured him.—The French use the expression “*Paraître grand*,” in regard not only to a man, but to any thing: the expression or phrase is then equal to *être comme grand*, to be great like, &c.

* But some will say that, anciently, the verb was *cognoistre*, which circumstance indicates that the verb was formed from the Latin *cognoscere*. I maintain that both verbs come from either the Celtic element *cotin* or from the Gothic verb *kunnan*; that the Latins, having subsequently changed in *connosco*, the *con* into *cog*, on account of the second *n* in *nosco*, the Gallic nation imitated the conquerors, and wrote *cognoistre* instead of *connoistre*; and that when *connoistre* was afterwards returned to, the French, without being aware of it perhaps, pointed out the real origin of the word.

5thly. The Greek *πᾶρος*, long considered by Grammarians as an adverb, the force of which was expressed by the Latin *antè*, *antea*, *prius*, was virtually an adjective, absolutely used indeed, but equal to *anterior*, *prior* : just as the Gothic *faura*, *faur*, which (as I have already said) came from the Gothic verb *faran*, or the obsolete *fairan* ; all the gradual significations of which may most probably, be found in the German verbs *Fahren* and *Fæhren* ; some in the Anglo-Saxon *faran* *feran*, the English *to fare*, &c.—I have said, in the preceding article 3, that the Gothic *Baura* (*Baurs*) is given as meaning *natus* : its other gradual significations we may not be able to trace ; but it is a participial adjective, formed from the Gothic verb *Bairan** (*portare*, *ferre*, *gestare*, &c.), whence the Anglo-Saxon verbs *bæran*, *bearan*, *beoran*, *beran*, *byran*, the English verb *to bear*, the Dutch *baaren*, &c. all which ought to be examined, as to their gradual significations, for these were most assuredly applicable to the participial Gothic adjective *Baura*.—What I have just said in regard to *Baura*, ought to be done also in regard to *Faura*, although the dictionaries tell us it means the same with the Latin *antè*, *antea*, *prius* ; and indeed it must be like the Anglo-Saxon participial adjective *fora*, *fore*, and the participial adjective *forth*, which the dictionaries present as being equal to the Latin *profectus*, *translatus*, but which must have had other significations besides, according to the gradual views in which the verbs have, themselves, been taken.—We plainly dis-

* This Gothic verb *bairan* was probably formed from the oriental *bar* or *ber*, which as well as the Islandic verb *ber*, means *to bear*, *to produce*.

cover an equivalent to *anterior* in the adjectives *fora* and *fore*, when we read *fora-saga* (præfatio), *foran-bodig* (anterior pars corporis), *foran-dæg* (antelucana pars diei), *foran-bæfde* or *fore-beafod* (anterior pars capitis, frons), *foran-nibt* (primum noctis, crepusculum), or *foran-nibt* (primâ nocte.)

6thly. I strongly believe that the primitive *par*, in the sense of *even*, *like*, *similar*, *level*, *equal* (words so very necessary for comparing objects together), is a word of remote antiquity. Its origin may, perhaps, be traced thus : It is by a sort of comparison that the French say, “Cela *va* bien,” and “eela *va* mal :” in “voyons comment cet habit vous *va*,” which would be translated, into English, by Let us see how that coat *fits* you (*suits* you, &c.), we clearly see that *aller*, in French, is used for expressing *to fit*, *to suit*, &c.—Now as the French verb *aller* is *faran* in Gothic, we may rationally consider the Latin adjective *par* (which among other significations, suitable to comparisons, has those of *fit*, *proper*, *suitable*, *correspondent*) as derived from the Gothic element *far* in the Gothic verb *faran*.—Every one conversant in Etymology knows how easily, and how frequently *f* and *p* were used instead of one another. In the Islandic dialect, we find *par* used as the Germans and Dutch use *paar* (for the English *pair*, and the French noun feminine *paire*), whence the German and Dutch verb *paaren*, in the sense of *to pair*, *to match*; but, though the German and Dutch stop here, yet, it is obvious that to *match* a thing, is to *join* to it *its fellow* or *something of the same* at least in some respect.—I strongly believe that the verb *παίρω* existed in Greek as formed either from that *par*, or from the Gothic verb

faran

feran (by a change of the *f* into *p*) ; that, consequently the participial adjective *πάρος* was, sometimes for *par* (in the sense of *even, level, equal, similar, &c.* and sometimes for the primitive *far* (in the Gothic verb *feran*), to denote, among other ideas, that of *anterior part*; because, who or what *moves on*, suggests a notion of *possible anteriority*: and, indeed, *anteriority* may be obtained by the *having gone beyond* others; from which notions also it may be conceived how *faura, fora, fore, forth*, came to imply *motion along or around or through*.

7thly. The Gothic *fera* expresses, we are told, the plural of the Greek noun *πάρος*: that Gothic word *Fera* comes from the Gothic verb *feran*, perhaps no longer to be found, but which the Anglo-Saxon has preserved (as well as *feran, ferian*)—From that Gothic or Old Saxon verb, came the Latin *ferere* anciently, and then, by contraction, *ferre*; whence the English verb *to fare*, and those in *fer* (as *to confer, to defer, to differ, to infer, &c.*) the French verbs in *féer* (as *conférer, déferer, différer, inférer, &c.*), and even, by contraction and corruption, the French verbs in *frir* (as *offrir, souffrir*).

8thly. From the Gothic noun *fera*, or the Old Saxon verb *feran* (if the Gothic *feran* did not exist), by changing the *f* into *p*, arose the Greek verb *πέω*, and it is said, which is very probable, that from this arose *πάρος* (aperture, passage, transition, bound, limit, end, aim, in short, the act of going along or around or through; from which *πάρος* came *πέρα* (above, beyond), *πέραν* and *πέρνυ* used in the same sense with *πέρα*, and the pretended conjunction *πέρ* (through all that, nevertheless, however, and, wherever).—I do not know, however, whether

the Gothic participial adjective *fera* may not have existed in the Gothic, to express *passing* (travelling, &c.) *along* or *around* or *beyond*; certain it is that analogy is in favour of the affirmative. From the obsolete Greek verb *πέρω*, likewise, came the obsolete noun *πέρις*, it is said, the meanings of which are supposed, and not without foundation, to be those of *πέρας*. Now, considering *fera*, *πέρας*, *πέρις*, as equal to *road*, *way*, *course*, *range*, *space assigned*, *circumscribed place*, *passage along* or *around*, or *beyond*, and *end*, we may conceive that *end proposed*, *aim*, *means pursued*, *motive for acting*, may easily result from the same, and these be equal to either *operator* or *co-operator*.

9thly. The Greek verb *πέρω* (whence *περάω*, *περαίνω*, *περαιόω*, *πείρω*) became obsolete perhaps merely because *φέρω* came in use (especially as the pronunciation of the latter may have been something softer than *πέρω*), which *φέρω* was obtained by aspirating gently the *π* in *πέρω*.—The Old Saxon participial adjective *bora* (*ferens*, *gerens*) shows that the Old Saxon verb *boran* must have existed, whence the English verb *to bore*.—Again, the Anglo-Saxon *fora* came from the verb *Foran*, whence the Latin *foro*, the French verb *forer* (*to bore*), the French noun *forêt* (*auger*, *piercer*, *gimblet*), and the French noun *forure* (*hole made with an auger*, &c.)—The Greek word *ὁρός* (*transitus*, *meatus*, *adjumentum*, *RATIO ALICUJUS REI EFFICIENDÆ ET VIA*) proves that the verbs *ὠρός*, *ωρεῖω*, *ωρίω*, have existed, to answer to the Anglo-Saxon verbs *boran*, *foran*, by changing the *b* and *f* into *π*.—The Anglo-Saxon words *foerde* (*processit*) and *ferde* or *ferd* (*arising from feran*, or the Anglo-Saxon word *ford*), gave the Latins an opportunity to form (by changing

changing *f* into *p*, and *d* into *t*) their verb *porto*, whence their *portus*, *porta*, &c.: from that very verb came the French *porter* (whence *port*, *porte*, &c.), the Italian *portare* (whence a numerous family), the Spanish *portar* (whence a small family, among which *puerto* and *puerta*, for the Latin *portus* and *porta*).—From the Anglo-Saxon *boran* or *foran* (by changing *b* or *f* into *ƿ*, just as in *ƿéƿan* from *beran* or *feran*) came *ƿóƿan*, obsolete indeed, but whence the participial adjective *ƿóƿas*, the verb *ƿoréƿan*, and the word *ƿóƿtas*, which perhaps gave an opportunity to the Germans to say *pforte* for a door.—Nay, by changing *b* or *f* into *w*, were obtained the Anglo-Saxon verbs *weran*, *wearian* (from *beran* or *feran*), the English *to wear*, the Dutch *waaren*, and *wocren*.

10thly. Since *b* and *f* could, in the ancient languages, be changed into *w*, it would not be irrational to infer that *w* and *v* could also, in those languages, be changed into *b*; and, as we find that, in Celtic, *viw*, in Gothic, *wigs*, *wiga*, *wig*, were used for the Latin *via*, *iter*, in German *weg*, whence *wegen* equal to *for*, *on account of*, &c. in Anglo-Saxon *wig*, *wæg*, *weg*, *wegge*, *wecie*, for the French *voie*, for the English *way*, we might look upon it as pretty evident that the English *by* comes from those words, when it seems to stand either for *operator*, or merely for *way*, *side* (as in Division V.), and say that *steering by it*, for *steering along it* (or the like expressions), may be for *steering (the) way (of) it*, made equal to *steering (the) length (of) it*: one might also think it not improbable that the *by* noticed at Division X, as standing for *occupying*, *possessing*, or to denote *situation*, should come from the Old Saxon *wic* or *wyc* (in

(in Latin, *mansio, vicus, platea, &c.*), a derivative of the Old Saxon verb *vician* or *vicegean* (in Latin, *habitare, manere, habitationem habere, &c.*)—But I freely confess that the proper origin of *by*, in the sense of *way* or *road*, is, in my opinion, such as I have mentioned at Interlocution LXII. However it be, what I have here suggested is not only possible, but cannot do any harm; and the better to establish the figurative significations which may be allotted to the noun *way*, I shall add that from the Celtic *viu*, or Gothic *wigs*, came also other nouns to express not only *way* but *mode, manner, method*, (or the like): namely, the Old Saxon and English *wise*, the German *weis* or *weise*, the Dutch *wys* or *wyze*, and the French *guise*. Again, *weis* added to adjectives is equal to the English suffix *ly* *; as in, *bestandige weis*, firmly, in a firm manner: the same *weis* used as a suffix to German nouns expresses the *manner how* things are disposed, arranged, sold, &c. as in *ellenweis*, by the ell; *haufenweis*, in heaps, by heaps, in crowds, by crowds, &c.—Nay, I consider the German *wie*, called by some an adverb, by others a conjunction, because it expresses *how, in what manner*, as being only a slight corruption of the German noun *weis*, manner, mode, &c.

11thly. The derivation of the Greek prepositions *παρά* and *πρός*, is suggested to be from *πάρος*, attributing to this a double function, namely, of denoting

* *Leika* (in Gothic) means *image, form, manner, representation, pattern, resemblance*; and *lica* (in Anglo-Saxon) means the same; hence *man-leika* in Gothic, and *man-lica* or *mon-lica* in Anglo-Saxon, for *resemblance of man* or *man's likeness, image of man, &c.*—From those *leika, lica*, arose *lic* in Anglo-Saxon, *like* in English and the contraction *ly*, to express *similar, in a similar manner, &c.*

anteriority, excess, (according to the 5th article), and of *comparing objects* together (according to article 6th) — The Latin *præ* is a contraction of *παρά* (by suppressing the first *α*), whence afterwards the Latin *præter*.

The Dative masculine of *πᾶρος* is *παρῷ*, whence, by contraction, *πρὸ*, and the Latin *pro*. The same *πᾶρος*, by suppressing *α*, formed the Greek preposition *πρὸς*.

As the Greeks had anciently *πᾶρις*, instead of *πᾶρος*, that *πᾶρις*, by suppressing *α*, became *πρὶς*, whence the Latin *pri* in *pridie*, *prior*, &c.: and from the accusative *πρίν*, the Latin *prin* came, found used in the initial of *princeps*.

The derivation of the Greek preposition *περὶ*, contractedly *περ*, whence the Latin and Italian *per* is suggested in article 8th.

The derivation of the Spanish *por* is suggested in articles 9th, 5th, and 6th:—nor does it signify much whether you consider it as coming from the Greek *πόρος* or the old Saxon *fora*, or from any word of the like nature, as the Cimbrian *foera* (iter, &c.) or the Celtic *porb* which means *passage, opening, door*, &c.

The derivation of the Old Saxon and English *for* is suggested in articles 5th and 6th.—A thing which cannot be denied, is that it might also be considered as a corruption of the German *für* (an abbreviation of *führe* (way, road, conveyance, manner of conveying, &c.) or of *führer* (leader, guides, &c.), and as a contraction of *fore*, when the point is to specify *anteriority*. In regard to *for* used as a negative prefix, the subject has been dismissed in art. 5th of Interlocution LXXI.

The German *vor*, *voran*, being chiefly used to denote *anteriority*,

anteriority, come from the Gothic *faur* or *faura*, or rather from the old Saxon *fora*, *foran*: hence, the German preposition *vor* is distinct from *für*.

The Dutch preposition *voor*, performing the double function of denoting *anteriority*, and *passage* or *transition*, &c. comes from the old Saxon *for* (whence, the English *for* chiefly).

The French preposition *pour* comes from the same source with the Spanish *por*, the old Saxon *for*, &c.—Nor, from the investigations I have entered into, is it surprising that the French should have formerly used *pour*, in regard to circumstances wherein they now used *par*, since it is evident that the words came from the same kind of adjectives or the same kind of verbs.

79. *B.* Let me tell you, that though you seemed at first to wish merely to establish one grand principle, namely, to point out how far the notion of *operator* or *co-operator* may extend; and to make your readers understand that (this notion being applicable to *whoever* or *whatever* causes, did cause, or will cause, such or such event to come to pass, such or such condition to be), on a person asking the questions *how?* *why?* (or the like), after the statement of the bare event or condition, the answer will generally make him discover the *operator* or *co-operator*:—Yet, you have insensibly suffered yourself to be drawn into a string of etymologies, in the getting out of which, you have given repeated proofs of what man can do when he is not daunted by difficulties.—You have successfully explained by what mechanism many necessary tools had been contrived by our ancestors, taught the workman to know their value, and even
pointed

pointed out where he may use them with ease as well as skill.—On the subject of *association* or *concomitance*, you have shewn by what sort of link individuals can be introduced in many different languages; nor have you forgotten to touch on the contrary of *concomitance*: on that of *place*, generally found by asking the question *where?* You have thrown such a light as will not die away; and the value of the words, introduced to announce *place*, will no longer be words of unsettled meaning, whether continued to be called *prepositions*, whether denominated henceforth *fore-runners* or *determinatives*: on those prepositions which are introduced to announce *way, road, course, &c.* generally answering the question *which way?* you have said enough to prevent their being hereafter plac'd among the words considered as *non-descripts*.—I cannot recapitulate all the points you have handled with success: but there is that of *possessor* and *possession*, concerning which you have given several useful hints, and I wish you would tell me if the notion of *possessors* and *possession* extends very far in language.

LXXX. S. Next to the notion of *operator* or *co-operator*, there is none that returns more frequently into speech than that of *possessor*; and that notion extends much further than many people are aware of. Every moment we are asking the question *whose?*—Whatever a man may dispose of, as he pleases, is a possession quite real in regard to him: whatever he thinks he may dispose of he also views as a possession, however precarious this may be.—A man goes even so far as to consider like a possession any person he commands or employs, all he touches, all he does, all he says, all he occupies himself
with,

with.—What I say is so true, that, in presenting, with a noun, those actions, occupations, &c. he gives to that noun, or at least he may give it, one of the possessive adjectives in lieu of its article; hence it is that *your action* is not only for *the action of you*, the *action which you are performing* or *which you have performed*; but also for *the action which you mention* or *which you have mentioned*: hence, likewise, *my man* is not only for *the man of me* or *belonging to me*, *the man I have*, &c.: but for *the man of whom I speak*, or *have spoken*, &c. so likewise *his book*, is not only for *the book he has*, *the book of him* or *belonging to him*, &c. but for, *the book he is making* or *has made*, &c. &c.—These examples will be sufficient for any one to conceive that the idea of possession may be extended to a vast number of circumstances; especially if he reflects that inanimate things are very frequently personified, and consequently susceptible of appearing each in the character of a *possessor*. But how imperceptibly the notion of *operator* changes into that of *possessor*, may be conceived by this instance: “the action which *you* have performed,” or “the action which has been performed *by you*” wherein the word *you* represents the *operator*; while in “*your action*,” the word *your* is generally understood to be a *possessive adjective* equal to *belonging to you*, and “*your action*” is considered as “*the action belonging to you*,” and yet “*your action*” is often said for “*the action which you have performed*.”

80. B. Before I quit you, I cannot but declare what I feel—if a teacher be desirous of exercising properly the judgment of his pupils, and of preparing them so as to insure a rapid progress in their study of the ancient, as well

well as of the modern languages, he cannot put into their hands a book better calculated for both objects than the one you have just contrived. — Wishing that your labours may meet with the countenance which they deserve from the Public, I shall now take my leave of you.—Farewell!

THE END.

ERRATA.

Page.

- 19, line 7,—*For*, I wish to be understood—*read*—I wish it to be understood.
- 33, the last line but one in the reference—*for*, quos ortu Germano—*read*—quos ortu Germanos
- 28, line 7,—*for*, now, , whose nose—*read*—now, I, whose nose.
- 40, in Example 1—*for*, by every man—*read*—by every good man.
in Example 5—*for*, by my father—*read*—of my father—The printer changed *of* into *by*; but the Author, by quoting that example with *of*, intended to show that *of* was formerly used instead of *by* after a passive verb.
- 52, line 25,—*for*, à toi, soi,—*read*—à toi, à soi.
- 53, the first reference ought to present itself with *.
- 69, line 15,—*for*, warlike part—*read*—warlike port
- 102, line 4,—*for*, bught—*read*—bugt.
- 111, line 1, of the reference—*for*, Count—*read*—Court.
- 113, line 10, *for*, botontitus—*read*—botontinus.
- 114, line 7, *for*, abut—*read*—abbut.
- 117, line 20, *for*, contracted by à—*read*—contractedly à.
- 167, line 27, *for* guides—*read* guide; and for a—*read*—as a.
- 168, line 12,—*for*, they now used—*read*—they now use.
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In Britain, a Celtic dialect was spoken, before the country happened to be invaded by the Romans ; this invasion altered the dialect : fresh alterations were made by the Saxons, who possessed themselves of the country : some more by the Danes, who conquered it afterwards : the Normanic corrupted the dialect prevailing in 1066 : but, in the 13th century, it began to unite with the more modern French, and to form the present English language, p. 35, 36, 37.

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A set of 21 English sentences, with their resolutions so contrived as to prove that the prepositions, used in those sentences, are clearly standing each for some noun, equal to *Operator* or *Cooperator*, introduced as a *fore-runner* to announce that the *Operator* or *Cooperator* is coming forth ; p. 40, 41, 42, 43, 44.

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By, Through, Of, For, At, With or any preposition whatever, found introduced (in the modern and ancient languages) along with the *Agent*, the *Cause*, the *Motive*, the *Instrument*, the *Manner*, the *Means used* or the *Measure pursued* for causing something to be, &c.—are each a *fore-runner*, equal to *Operator* or *Cooperator*, in meaning, but simply announcing that the *real Operator*, or *real Cooperator*, is coming forth. Hence it appears that the

fore-runner is a redundant expression; and indeed, some languages reject the same in many circumstances, and present the real *Agent*, or *Cause*, or *Motive*, &c. in a naked manner, that is to say, without expressing the preposition which other languages must use, because custom has made it a law; p. 52, 54, 55, 56, 57, 58, 59, 61, 105.

When the preposition cannot be changed into *Operator* or *Co-operator*, according to the resolutions that have been exhibited, this preposition either must arise from some different signification allowed to exist in the primitive whence came that word equal to *Operator*, or else must have been taken from some other primitive; p. 44, 45, 106.

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